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[VOL. XIII.]

For the Christian Journal.

Every Day Christian Duties.

Messrs. EDITORS,

THE age in which we live is distinguished, in the language of certain anniversary orators, as an era of superior spiritual light and knowledge; as giving rise to splendid schemes of Christian benevolence; and comparisons are continually made between it and all former periods, since the times of the apostles, very unfavourable to the days that are past. It is indeed an age of great religious excitement, and uncommon zeal and exertion are put forth in promoting the general objects of the gospel, and many plans of doing good have been devised, unattempted before, highly creditable to their authors, and promising extensive and permanent benefit to the cause of Christ and the salvation of men. But amidst this unusual excitement and these praiseworthy efforts to further the diffusion of evangelical truth, to promote the spiritual welfare of mankind, and to build up and extend the Redeemer's kingdom, it is much to be feared, and experience and observation seem to sanction the distrust, that the practical influence of religion is not materially increased, and that many former periods, so indiscriminately censured for their deficiency in zeal and activity in the propagation of the faith, would, if brought under review, put to shame the boasting of modern times. In deeds of Christian charity on a large and splendid scale; in the public exhibition of religious fervour: in eloquent talk on subjects connected with the advancement of Christian morals and the spread of the gospel; in exertions and enterprises which are calculated to elicit the admiration and applause of

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men; the present day, may, perhaps, be deemed to bear away the palm; but it is not so certain that the laudatory language which is applied to it would be merited in regard to the practical duties of the Christian life; to those unostentatious attempts to serve God and edify the heart, which were distinguishing characteristics of days gone by. It is indeed much to be questioned, whether the prevalent rage for doing *great things*, and the usual manner in which these things are done, the extraordinary excitement which is created and sought to be perpetuated by them, do not cause a distaste for, and a neglect of those humbler, but not less important duties, which contribute to the formation of the true Christian character, and to the meetness of the soul for heaven; and which, though less attractive in the public eye, and of less magnitude in the modern scale of obligation, exert a powerful influence on the well-being of society, and contribute, though secret and unnoticed in their operation, more than is supposed, to the progress of gospel truth, and to recommend, nourish, establish, and strengthen the kingdom of Christ. If the matter be closely investigated, will it not be found that the excitement produced by the splendid and novel schemes of the present age, and the opinions and sentiments which their authors and abettors so industriously inculcate, unconscientiously serve to create a distaste for the more sober exercises of religion, and furnish a principal cause for those erroneous views of divine worship which make the *sermon* the prominent object of frequenting the courts of the Lord, and place the duties of prayer and praise in the back ground, as things appropriate and useful, but of subordinate interest and importance.

Is it not to this, in a very great degree, that that indisposition to the *common prayer* of our church, and particularly that general neglect of God's house, when it is opened exclusively for the offering of that inimitable service of supplication and praise, may be attributed; and to the same erroneous views may not the prevalent neglect of *family devotion*, among those who profess and call themselves Christians, be in some degree ascribed. In these respects, our immediate forefathers, though they were not able to boast of such doings as constitute the glory of the present day, were not deficient; nay more, were greatly distinguished; and have transmitted to us a bright and animating example. They were accustomed to frequent the house of God as a house of *prayer*; they went thither for purposes of devotion, and not alone to hear sermons; they were found in their places in the sanctuary, when nothing was expected but the *common prayer*, and felt it to be a privilege as well as a duty to attend under such circumstances. Their sense of religious obligation led them so to arrange their business as to assemble their families together, for worship, statedly every day; in the morning, to thank the Lord for his protection during the night, and implore his guidance and blessing through the day; and in the evening, to supplicate his pardon for the sins and negligences of the day, to praise him for his goodness and his grace, and to commend themselves to his care during the unguarded hours of darkness and sleep.

That by many of those who are most active in religious exertions now, and most imbued with the excitement of the age, these things, and especially this latter duty, is left unperformed, is not pretended to be said; and the contrary is believed and known to an exemplary degree. But it is also thought and believed, that in very many instances these every day exercises of religion are lost sight of in the excitement of those splendid projects, to which the zeal of professing Christians is sought to be so exclusively devoted. and that among numbers of those whose names are enrolled on the lists of Bible, and

Missionary and Tract Societies, and some of whom are distinguished in advocating their claims and promoting their views, they are altogether neglected.

That it is the duty of Christians to cherish and exercise an holy zeal in promoting the cause of Christ and the spiritual welfare of their fellow-men, to put forth all their strength in efforts to diffuse, far and wide, the knowledge of the truth among the ignorant and destitute; to give themselves, and of their substance, freely and constantly, to the charitable work, of giving the bread of life, and waters of salvation, to those who are spiritually hungry and thirsty; to engage with ardour in any and every judicious plan for subserving the great interests of religion and the church; is not for one moment to be questioned. Nor are the members of our communion in any wise too zealous, and too active, and too much engaged in these important objects; would to God they were more so than they are! But while they do their duty in this respect; while they contribute of their counsels to swell the triumphs of the cross, in the customary plans of Christian benevolence; let them not be led away by the excitement resulting from these exertions, to neglect the weightier matters of Christian duty; to entertain erroneous conceptions of the nature and obligations of public worship, and to act in accordance with those misconceptions. Let not the temple of God, and its solemn, impressive, and peculiar service, be neglected. Let not the *common prayer* of the church be read to uninterested auditors, to unwilling worshippers, and the courts of the Lord, when opened exclusively for the edifying exercises of supplication and praise, be forsaken. Nor let the inconsistency be exhibited, of heads of families, running from place to place, with greedy ears, devouring the speeches and addresses usual at religious anniversaries, and at the same time omitting, for trivial reasons, or from sheer neglect, the stated daily devotion of their homes.

The remarks of some of your correspondents, Messrs. Editors, on the duty of attending public prayers, on

those stated days during the week, which are observed in some of our churches, and which were called for by the very general inattention to that duty and privilege among the members of our communion, it is believed, have already had a salutary effect. They have produced somewhat of a better attendance at these stated opportunities of devotion. Still, there is a lamentable cause for complaint and reproof in this respect. Too many, who have no excuse to offer, stay away, and deem their attendance on the Lord's day sufficient for every purpose of Christian obligation, and seem willing to pursue their journey heavenwards with as little interruption of worldly engagements, and as little sacrifice of worldly convenience as possible. Oh, that they would open their eyes to discover the inconsistency of their conduct, and to perceive the privation of spiritual blessings, to which they voluntarily subject themselves. Oh, that they would be wise; that they would consider their bounden duty, and appreciate the value of the privilege which they forego, and the brevity of the time which is given to them to enjoy and improve it. May the spirit of the living God awaken them to a sense of their deficiency; inspire them with an *heartier* desire to pray, and dispose them to enter his courts with willing and grateful hearts, whenever they are opened to supplicate his mercy and celebrate his praise.

But if the former duty is by so many forgotten and disregarded, the other which has been adverted to, it is to be feared, is still more generally neglected among those who profess and call themselves Christians. Many heads of families confine the exercise of this salutary duty to the day of sacred rest, alleging in excuse for their omission of it, on the other days of the week, the want of time—the pressure of their worldly engagements. A more invalid excuse could scarcely be offered, and very seldom, if ever, does it necessarily apply. Except in very extraordinary cases, it is unhesitatingly affirmed, that no head of a family can, if the disposition exist, fail in so arranging his or her temporal business, as to admit of stated devotional ex-

ercises twice a day. Let professing Christians lay this matter to heart; let them consider the glaring inconsistency of such neglect; let them weigh well the deleterious effect of such omission on those who look up to them for example; and let them ask themselves seriously and faithfully, how little will the excuse which they offer, avail them before God, in the dread hour of judgment?

There are others, however, who neglect to assemble their families for devotional purposes altogether, and these offer in extenuation thereof, their inability to offer up suitable prayers, and express themselves in appropriate language. This objection must be made on the supposition that extemporaneous effusions are indispensable to the duty. With those who are accustomed to this mode of worship in public the plea is more valid; but with churchmen it is altogether inadmissible. Where is the Prayer Book, and the appropriate and beautiful form of morning and evening family devotion, set forth by the church? Where too are those several excellent compilations for the same end, which are so common and so generally to be procured? And if these be without their reach, a chapter in the Bible, a selection from the Psalms, and the Lord's Prayer, are entirely within the scope of all.

The truth is, the disposition is wanting, or such an excuse would never be made by, in this respect, the highly privileged churchman. And is not such indisposition fearful to think of? Is it not highly offensive in the sight of God? Is it not fraught with fearful consequences to the offender, and most perilous to the soul? Can any one refuse to call upon God in the bosom of his family, and expect the divine blessing on that family? Does he not fear, lest he, who hath commanded all to pray, should visit him signally for this thing? Can he complain if misfortunes and sorrows and trials be sent upon him? Let every reader seriously lay this matter to heart, and consider how greatly such a wilful omission of one of the first of commanded duties exposes him to the wrath of that God, whose constant providence and care

demands the constant, fervent, and sincere devotion of all his intelligent creatures.

Having already occupied so much of your paper, I will not trespass by any further remarks, except to direct the attention of the members of our communion to an excellent little Manual of Family Devotion, recently published by the New-York Protestant Episcopal Tract Society, and by them gratuitously distributed, or sold in various bindings, at various prices, from four up to thirty-seven and a half cents each.* This compilation is the work of the late Bishop of Chester, now Bishop of London, the Right Rev. Dr. Blomfield, a prelate distinguished for his talents, his zeal, and his piety. Many of the petitions are copied literally from the Liturgy of the Church, and its fervent, but chastened spirit, pervades the whole. If there was nothing else to recommend it, its cheapness ought to do so. But it is possessed of more than ordinary merit; is greatly calculated to awaken and cherish a spirit of true and rational devotion, and in sentiment and language, is equalled by very few books of the kind, and surpassed by none, except its model and original, the Book of Common Prayer. While it is a valuable companion and aid to all, in the office of family and closet devotion, the low price at which it is published, places it within the reach of every individual, the poor as well as the rich. Using it daily, the writer of this feels himself competent to express a decided opinion in its favour, and to recommend it to his fellow churchmen as a book accordant in all respects with the principles and doctrines they deem important; and he indulges the hope, that it will soon find its way into every family, and be blessed to their spiritual edification and comfort, and to the glory of God in Jesus Christ our Lord.

E. N. X.

For the Christian Journal.

Considerations in favour of an Episcopal Church at Saratoga Springs.

Messrs. Editors,

It has been within the knowledge of

* It is also at the office of the Christian Journal, No. 127 Broadway.

the present writer a subject of deep regret to Episcopalians visiting the mineral waters of Saratoga the past season, that no provision has been made for the services of our Apostolic Church at that place of resort. The deficiency arises from no indisposition towards the object on the part of the permanent inhabitants of the village and its vicinity; on the contrary, they are exceedingly desirous of obtaining the services of a respectable and zealous clergyman, and are disposed to contribute liberally towards his support, and towards the erection of a place of worship. Indeed, if I remember right, my informant stated to me that a very considerable subscription had already been made for that purpose, which there is no doubt would be augmented by the contributions of visitors during the summer season. It certainly is a matter of no little importance, that Episcopalians who, for reasons of health or relaxation, resort there, should be provided with the regular services of the church of their choice, and of those ministrations to which they are accustomed at home. And the opportunity which is thus afforded of the congregating of persons of various religious opinions from different parts of the United States, many of whom it is probable are entirely ignorant of our liturgy, and from this cause are more or less imbued with the common prejudice against our church, should be embraced for exhibiting to those who are strangers to our doctrines and worship, that inimitable formulary of devotion, those interesting and impressive rites, and those primitive and evangelical doctrines, which, from knowing nothing about them, are by so many sensible and well meaning persons deemed but a version of Popish superstition and error. The stated ministrations of one of our clergymen, while they would doubtless be edifying to those who are attached to our communion, would, it is believed, have the effect, in a very considerable degree, to dispel the mists of prejudice from very many, who only then would have an opportunity of becoming acquainted with what is so previously misrepresented and misunderstood. These

remarks are offered, in the hope that they may be the means of inviting attention to the subject, on the part of those who are competent to the accomplishment of the object; and that ere another summer, a place possessing so many advantages, for the formation and establishment of an Episcopal Church, and where the services of that church are so much required and desired, will be favoured with the ministrations of a zealous and talented clergyman, and a building be in a state of forwardness, for the decent celebration of divine worship according to our forms.

S. T. G.

For the Christian Journal.

The Auburn Gospel Messenger.

Messrs. EDITORS,

Most sincerely do I rejoice that the excellent and indefatigable editor of the paper named at the head of this article has found encouragement to resume his labours, and to invest his useful and interesting journal in a new and improved garb. I have heard, with deep solicitude, that the limited patronage extended to that paper has often produced fears of the necessity of its being abandoned. Most discreditable indeed would such a result be to our diocese. The Messenger is one of the cheapest papers in our country. A volume, containing the amount of more than eight hundred octavo pages, is given for one dollar and fifty cents; and those pages filled with a variety of matter which, for substantial interest and practical utility, I will venture to say, is unsurpassed by that of any similar periodical. I would wish every churchman who is desirous of promoting the welfare of his church, and who would encourage one of her most faithful and laborious clergymen, in his disinterested, unremitting, and eminently successful devotion to her cause, to send on his name as a subscriber to the Messenger. Especially would I hope that no Episcopal family in the western district of our state, to whose peculiar wants and circumstances the Messenger is more especially adapted, will hesitate in procuring it. The pre-

sent state of religion demands every effort to circulate, far and wide, the knowledge of the principles of our church, and to excite, in every honourable and proper way, an interest in her behalf. And this demand is urged by considerations that should render welcome even important sacrifices. The "Messenger," however, requires none. The trifle which it asks for the cause of God, will be missed by no well regulated family; and ten fold its amount might, in a vast multitude of cases, be most profitably saved from other species of reading. And the equivalent which it offers will prove most interesting in itself, and of permanent value to the community, to the church, and to the individual receiving it.

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Missionary Zeal.

IN an editorial article of the PHILADELPHIA RECORDER of the 12th ult. under the heading, *General Missionary Society*, there occurs the following language:—"We are bold to say, that there has existed, and even now exists, *little or no missionary zeal amongst Episcopalians.*" And again, "we shall say that Episcopalians have caught and deeply imbibed the spirit of missions, when they have five hundred missionary associations and fifty missionaries. *Till then we shall insist that the very elements of the missionary enterprise remain to be planted in the bosoms of our people and clergy.*"

As much, Messrs. Editors, as we have at heart the cause of missions, and as much as we may deprecate the too great apathy that prevails in relation to them, we are far from believing the above sweeping expressions *deserved*, and from regarding them, even were they deserved, as *judicious*; or at all calculated to supply the deficiency, in that "active, stirring, and strenuous principle of zeal" so deeply to be lamented.

It will not be controverted, that to Episcopalians, equally with many others, attaches the humiliating reproach of having, in relation to this great and most interesting subject, felt and done

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As much, Messrs. Editors, as we have at heart the cause of missions, and as much as we may deprecate the too great apathy that prevails in relation to them, we are far from believing the above sweeping expressions deserved, and from regarding them, even were they deserved, as judicious; or at all calculated to supply the deficiency, in that "active, stirring, and strenuous principle of zeal" so deeply to be lamented.

It will not be controverted, that to Episcopalians, equally with many others, attaches the humiliating reproach of having, in relation to this great and most interesting subject, felt and done

too little. But that we have felt and done *nothing*; that *there exists no missionary zeal amongst us*; that *the very elements of the missionary enterprise remain to be planted in the bosoms of our people and clergy*, cannot be admitted by ourselves, and we judge, "the conclusion" will be deemed too "*severe and bitter*" to be admitted by the many zealous and enterprising Episcopalians with whom we have the happiness to associate, in the great work of Christian philanthropy. The editor of the Recorder must know better than ourselves, what support is to be derived to the justice of his remarks, from any alarming deficiencies, in that particular class of *our people and clergy*, concerning whom his associations and attachments could alone qualify him to pronounce with any degree of *boldness* and safety. But so far as our limited acquaintance with the *acts* of Episcopalians (we judge no man's *heart*,) will enable us to perceive the application of his own *test*; he will be constrained to acknowledge, with what kind of sensations it is not for us to say, that *even the diocese of New-York alone* has nearly arrived at his required maximum of missionary zeal, as she alone has in the field of destitution, not much less than fifty missionaries. In case this *reverend editor* will allow any one to be properly a missionary, who has not turned away from the calls of his own destitute household, to some distant scene of operations.

And yet we deem New-York Episcopalians to be far behind their duty with respect to missions, and particularly with respect to that branch of the missionary enterprise hitherto so feebly sustained, under the direction of the *General Missionary Society*. What we complain of in the Recorder, is a spirit of too great captiousness and severity; the want of giving credit where credit is due; a proneness to overlook, amid the glare of great and extended enterprises, those silent and unpretending, but on that account, no less valuable and praiseworthy efforts for the needy, and hitherto in various parts of the American church; and a disposition to dictate to that church, a *criterion* by

which to judge of missionary zeal, which we conceive to be *false and injurious*. The only criterion which we dare recommend to Episcopalians, as one by which they may safely try *their spirits*, is a confidence on the part of each individual, *that he is heartily engaged in the missionary work to the extent of his ability*, and the only limit we can perceive to our duty, circumscribes all the spiritual ignorance and want of this perishing world.

But passing over what we regard as the injustice of the remarks in the Recorder, we cannot forbear thinking them highly *inexpedient*.

In our view, whatever may be individual opinion with respect to the want of missionary zeal in our brethren, it will hardly have the effect to increase that zeal; to encourage and animate them to do and pray more for our destitute Zion; to "*insist*" upon their being absolutely wanting in the *very elements of the missionary enterprise*, particularly as many, with equal right to their opinions with the editor of the Recorder, maintain, that in proportion to their means they have done *much*. This unceasing endeavour to depreciate the efforts of Episcopalians; to institute unfair and unnecessary comparisons between them and others, and thus to exhibit them, habitually, in a discouraging light, must, we humbly conceive, be corrected, or it will continue, as we are confident it has done, to *depress* rather than *arouse* the spirit of missions amongst us.

Would it not be better to strive for a new and more vigorous energy, by exhibiting, in all its magnitude, and glory, and interest, the character of the enterprise; and thus exciting among churchmen a deeper sense of the weight of their obligation, than by pursuing them so zealously with the cry of shame. Convince them of the good they have already effected by small exertions; and a view of the incalculable results of warmer zeal and more vigorous action, will, if they be the true followers of him who went about doing good, awaken them to efforts more adequate to the missionary cause.

The picture of our deficiencies is

sufficiently dark when fairly presented. Let us not then attempt to deepen its shades by any unnatural touches. It can effect no good, even were it kind and just, to our brethren. Amid all our lake-armness, a spirit seems awaking emphatically missionary. Let us do and say nothing that may quench its influence; but let us rather follow his great example, who "break not the bruised reed, nor quenched the smoking flax."

R. S. I.

For the Christian Journal.

REMINISCENCES—No. XVI.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

STATEN-ISLAND is a small island about ten miles long, and five or six over, situate on the west end of Long-Island, a place well peopled; the Rev. Mr. Mackenzie was sent missionary here in the year 1704, and met with a very kind reception from the people, though not above one-third were English, the rest Dutch and French. The French had a minister of their own, and had built a church. The English had no church, nor any place convenient for divine worship. The French allowed Mr. Mackenzie to preach in their church. The English were chiefly Quakers and Anabaptists, the others Church of England people. The Dutch were at first somewhat averse to, and laboured under prejudices against our liturgy. But it appeared soon, that this was occasioned by their not being acquainted with it: for upon the society's sending a good number of our Common Prayer Books in Dutch, to be distributed among the people, they found no fault with it, and began to have a just esteem for our form of worship. It was represented by Mr. Mackenzie, that the greatest disadvantage to religion arose from the want of English schools in that island. The children had no education but the little they received from their parents, and that bound them up to their parents' language and principles. Besides, there was such a diversity of tongues, as

English, French, and Dutch, which made it necessary to settle a school there, more than in any other place, in order to unite the growing generation in their language, as well as in their religious principles.

The society were sensible nothing could be more convenient than the opening of schools in this place. The whole island was divided into three precincts, they appointed a schoolmaster for each. Mr. Brown taught school in the south precinct, Mr. Dupuy in the north, and Mr. Williamson in the west. Mr. Dupuy did not keep school long; Mr. Potts succeeded him. Afterwards, in the year 1715, Mr. Taylor was appointed, and continues still teaching school; and several accounts have been sent to the society, that he teaches above forty scholars, without any consideration but the society's bounty; that he instructs them in the church-catechism, with the explanation, teaches them to join in public worship, and keeps also a night school for the instruction of the negroes, and such as cannot be spared from their work in the day time.

Mr. Mackenzie was very successful in his ministry, united the people in their sentiments, and exceedingly improved them in their manners. He was also happy in the love and esteem of his people. The justices of Richmond county, in that island, where his abode was, wrote thus to the society in the year 1712: "We, her majesty's justices of the peace, high sheriff, clerk, and commander-in-chief of her majesty's militia in the county of Richmond, as well for ourselves as in the name and at the desire of the other inhabitants of the said county, members of the Church of England, return our thanks for supporting our worthy pastor, Mr. Mackenzie, among us; whose unblameable life affords no occasion of disparagement to his function, nor discredit to his doctrine. Upon his first induction to this place, there were not above four or five in the whole county who ever knew any thing of our excellent liturgy and form of worship, and many knew little more of any religion than the common notion of a deity: and as their ignorance was great, so

was their practice irregular and barbarous. But now, by the blessing of God attending his labours, our church increases, a considerable reformation is wrought, and something of the face of Christianity is to be seen among us. You have added to the former, a fresh and late instance of your bounty, in allowing a support to a school-master, for the instruction of our youth; the deplorable want of which hath been a great affliction to us."

Soon after the people began to think of building a church. Mr. Mackenzie had for seven years, ever since his first arrival, officiated in the French church upon sufferance. The people of the island, and the neighbouring counties of the province, made liberal contributions. New-Jersey and Pennsylvania also gave generously; £700 was collected, and a handsome stone church was erected, a parsonage house built, and sixty acres of glebe land purchased. The lime, stone, and timber, were given gratis, for the church and house, besides the money mentioned. About this time, some gentlemen of New-York, Adolphus Phillips, councillor, Captain Lancaster Symes, officer in Fort Anne, Mr. Ebenezer Wilson, and Mr. Peter Faulconer, merchants, made a deed of gift of one hundred and fifty acres of land, for the use of the church. The land lay at an inconvenient distance from the church, so that the trustees agreed to sell it, and buy a piece of ground nearer. Mr. Mackenzie went on with diligence in all the duties of his office, and wrote word in 1718, that he had received several new members into the communion of the church; that he had a large congregation, who not only constantly attended the church service, but were most of them very regular in their lives and conversations; that he had baptized in the preceding year eighteen children, one of which was a negro, and also an Indian man, twenty-two years of age, who coming accidentally into that island, was induced to learn to read English, then grew desirous of being instructed in the Christian faith, and afterwards desired baptism. In the year 1722, Mr. Mackenzie died, much regretted by his parishioners.

The Rev Mr Harrison succeeded him by the appointment of the governor, William Burnet, Esq.; no accounts have been received from him, as not being the society's missionary.

Long Island lies south-east from New-York, and is a very considerable part of that government; it is divided from the continent by a small arm of the sea; is one hundred miles long, and about twelve broad: a very fruitful and pleasant country; the air is sharp and serene, not subject to any thick fogs. It hath, near Hempstead, an even delightful plain, sixteen miles long, richly furnished with cattle and fowl of all sorts. The Rev Mr. Thomas was sent missionary to Hempstead in the year 1704. This is one of the chief towns in the island; the people were generally Independents, some Presbyterians, but more negligent of all religion. However, Mr Thomas, upon his arrival, was received with much kindness, and he found the chief difficulty was to remove the prejudices of education. Mr Thomas had the care of Oyster-Bay too, thirteen miles distant from Hempstead; this made his mission labourious. However, in a little time he persuaded many in both places to conform to the Church of England. The society sent him a large number of Common Prayer Books and Catechisms, which he distributed among the people; and they began generally to improve in their manners, and to think better of the church worship. He writes in 1709, though that place had been settled above sixty years before his coming, and the people had some sort of dissenting ministers; yet for above fifty-five years the sacrament had never been administered there; the oldest there could not remember to have seen or heard of its being celebrated. "The people (says he) having lived so long in a disuse of it, I had great difficulties to bring them to a sense of the necessity and obligation of it; but with God's blessing upon my endeavours, I have brought thirty-three of them into full communion with the church, and who now live very regularly, though at the first time of administering it, I could persuade but three to receive." He wrote, that

there was a great want of schools; the younger people and children were growing up in a miserable ignorance, for want of being taught to read; and he could not perform one part of his pastoral office, catechising, for want of a schoolmaster to teach the children to read. The society appointed Mr Gilderslieve schoolmaster the e, in the year 1713, and allowed him a salary to teach the poorer children reading, writing, and the rudiments of arithmetic. The vestry of this parish wrote the society a letter on this occasion, wherein they say: "Without your bounty and charity, our poor children would undoubtedly want all education; our people are poor, and settled distantly from one another, and unable to board out their children." The society sent quantities of paper for the use of the school, Catechisms, and large numbers of Common Prayer Books, which proved of great benefit to the younger people. The youth was instructed, made their responses regularly at church, and divine worship was performed with more knowledge and decency.

Mr. Thomas persevered with diligence in his duty, and by easy means of persuasion in conversing, drew many people to a conformity. The books he distributed had a very good influence on the more sober and thinking part of the inhabitants. About the year 1720, he acquainted the society that his congregation increased; that within eighteen months past he had baptized above one hundred and sixty, many of which were grown persons; that he endeavoured, as much as in him lay, to inculcate into the people a sense of the benefit and privilege of the sacraments, and finds them in the main convinced of the necessity of those ordinances. Mr. Thomas died in the year 1724, after having been very useful in settling this church. In the year 1725, the society removed the Rev. Mr. Jenney, upon his request, from Rye to this place. Accounts have been sent from him, that his congregation increases; that two grown persons had desired and received baptism, and he had several new communicants, all of them persons of known honesty and piety;

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particularly one, a negro slave, who had all along preserved his character unblemished, or rather made it remarkable for honesty and piety. Mr. Jenney continues now there.

Jamaica is a considerable town in Long Island. The Rev. Mr. Patrick Gordon was sent thither in 1702, but he died soon after his arrival. Colonel Morris wrote of him to the society, that his abilities, sobriety and prudence had gained him the good opinion of every body acquainted with him, both of the church and dissenters, and he gave great hopes, that a good progress would be made in this mission; but he died soon, and was buried in a meeting house in Jamaica. The Rev. Mr. Urquhart was afterwards fixed in this place. It was inhabited chiefly by independents, who came from New-England. He was very diligent in his mission, and well respected by all the members of the church, but died in about two years. The Rev. Mr. Poyer was sent there in 1709. He had a long and dangerous voyage from England, and at last was shipwrecked with his family, on the coast of America, above 100 miles distant from his parish. He got there, and was by the governor's order, inducted into that church. But the independents had got possession of the parsonage house, and would not surrender it. This occasioned long feuds and divisions in the parish, between the church party and them. At last, after a long broil, and a tedious course of law, for above seven years, Mr. Poyer was put in possession of the house. This perverseness of the independents very much hindered the success of his mission. However, Mr Poyer was very diligent in his duty; he had a large cure, three towns, Jamaica, Newtown and Flushing, and he spared no charge nor labour in serving them. The members of the Church of England wrote very respectfully of him to the Society, in these words: "Notwithstanding the perverse behaviour of our enemies, we can with joy say, our church here hath increased considerably, both in the number of hearers and communicants, by the singular care, pains and industry of our present laborious minister, Mr. Poyer, who, notwithstanding the

many difficulties he hath struggled with, hath never been in the least wanting in the due execution of his ministerial function; but rather, on the contrary, strained himself beyond his strength, in travelling through the parish, and often to the prejudice of his health, which is notorious to all the inhabitants." Mr. Poyer continues now there, and accounts have been sent, that his congregation is increased: The communicants are between eighty and ninety, and nine grown persons have been baptized within three years space

The Society have from their first establishment, paid salaries to several schoolmasters in this government. Mr. Gilderslieve, at Hempstead, in Long-Island, and Mr. Taylor, in Staten-Island, have been mentioned already. Mr. Huddleston was appointed schoolmaster in New-York city, in the year 1709; he taught forty poor children for the Society's allowance only; he publicly catechised in the steeple of Trinity Church on Sunday in the afternoon, not only his own scholars, but also the children, servants and slaves of the inhabitants, and above 100 persons usually attended him; certificates attested by the mayor of New York, were annually sent to the Society, certifying his doing such service. He died in the year 1726; and his son being desirous and capable of the office is appointed now in his room. Mr. Glover was appointed schoolmaster at West-Chester in the year 1714, and afterwards Mr. Foster; he teaches between thirty and forty children, catechises on Saturday and Sunday, which is certified by the chief inhabitants of that town. Mr. Cleator was settled schoolmaster at Rye, in the year 1704; he teaches about fifty children to read and write, and instructs them in the catechism. And Mr. Denton hath been lately appointed schoolmaster at Oyster Bay, in Long-Island.

The Society have paid salaries to six schoolmasters, besides a catechist, for the slaves at New-York, in this government; and have sent Bibles, Common Prayers, and other books of devotion or instruction, to the number of 2220 volumes, besides catechisms, and small tracts which have been dispersed

among the people by the missionaries, or among the children by the schoolmasters. And though there was not above one church, that at New-York city, opened before the Society's foundation, there have been ten since built, many donations made to them, the people supplied with missionaries for them, and all the congregations now continue increasing in number of persons and regularity of manners.

For the Christian Journal.

Brief Notice of the Character of the Hon. Dudley A. Tyng, Esq. extracted from a Sermon preached on occasion of his Interment.

He was born at Newbury, (Massachusetts,) A. D. 1760, and died August 1st, 1829. He graduated at Harvard University A. D. 1781, with a high reputation for talents and learning, as well as correct deportment. He was descended from a line of illustrious ancestry, of whom it is no disparagement to say that he was one of the chief ornaments. He lived universally respected, and died as universally and deeply lamented.

EXTRACT.

"These views were the support of our deceased friend, whose remains now lie before us, and whose spirit has ascended to God, who gave it; and these were the views which enabled him to meet the gradual approach of death with uncommon fortitude and resignation. His life was an eminent pattern of Christian purity, and his death of Christian composure. Seldom are we permitted to contemplate a character, so uniform and consistent as that which he sustained through a long and useful life. Early imbued with the principles of religion by a pious mother, to whose care he was left by an afflictive dispensation of Providence, which deprived him of his father at an early period of life, he was actuated by them through every succeeding stage, and supported by them through many severe trials. In early life, he was distinguished for dignity and manliness of character, and in youth he exhibited the sedate

manners and sound judgment of mature age.

"He took an early and deep interest in the concerns of religion, and during the greater portion of his life, was one of the main pillars and chief ornaments of the Church to which he belonged. He was a decided Episcopalian, and ardently attached to the doctrines, discipline, and worship of the Episcopal Church; but his arduour and zeal were enlightened, and tempered by charity toward other denominations. By his extensive acquirements and habits of close thinking and patient investigation, he was under superior advantages for the discovery of religious truth; and after careful examination of the litigated questions of theology, to which he brought a mind, free from prejudice, and amply furnished with the varied stores of learning, he adopted those opinions before mentioned; in the support and defence of which he took a firm and decided stand. His piety was ardent, without the least tincture of fanaticism, and his views of religion were sound and rational, without bigotry or intolerance. The sincerity of his belief was amply tested by the purity and integrity of his life, and by constant adherence to principles which had been deliberately adopted. He was firmly persuaded of the necessity of a pure and holy life to a well grounded hope, while he utterly disclaimed all dependence for salvation on the merit of his own good works, and placed his sole reliance on the atonement of the Saviour. To the one great sacrifice, offered on the cross for the sins of the whole world, he looked for the pardon of his own sins, and to the merits of the Redeemer alone for his final acceptance with God. By repeated declarations did he disavow all sense of his own worth or worthiness; acknowledging himself a sinner, unworthy the least favour, and a humble pensioner on the boundless mercy of God through Jesus Christ.

"Such was his humility, manifested through a long life of distinguished integrity, usefulness, and beneficence, and fully evinced during the season of a protracted and painful illness. If

any man could safely have entertained a hope, grounded on good works, on a whole life, indeed, devoted to the duties of religion and morals, and free from any known blemish, it was he. But in all this, he found no cause of boasting; and was satisfied, that after all, he was an unprofitable servant, and needed the renovating and sanctifying influences of the Holy Spirit to render him acceptable to God.

"As a citizen, his character was alike elevated and honourable. He was firm and steady in the support of good government, and always exhibited an illustrious example of submission to wholesome laws and regularly constituted authority. In all his intercourse with mankind, he was a strict observer of probity and decorum, a strenuous advocate for the customs and manners of polished and well-bred society, and a watchful guardian over the morals and manners of the young. In the offices which he sustained under the national and state governments he maintained the same inflexible character of fidelity, impartiality, diligence, and despatch. As an attorney, he was too hostile to needless litigation to find in it a profession, congenial to his love of peace and equity, and therefore not likely to afford to a man of his cast of character a sufficient maintenance for a large and growing family; while as counsellor he was able and faithful, and as a magistrate prompt and energetic in distributing justice between man and man.

"Of his domestic character, it will not be necessary to speak particularly in presence of an assembly to whom he was so well known. As a son, husband, brother, and father, few have ever equalled, and fewer still excelled him in the discharge of the duties of these varied relations. His munificence to the poor is well known; large and extensive have been his charities to the destitute and distressed; often have the prayers of the widow and the orphan ascended to heaven for blessings on his head, and on the brightest page of the book of the recording angel it stands written, as we trust, in most legible characters, *'Thy prayers are heard, and thine*

alma are come up as a memorial before God.'

"To the afflicted and bereaved family we tender our sincere condolence. God has seen fit, in his overruling Providence, to take from you a chief earthly stay and support.— '*Lover and friend* hath he put far from you and your acquaintance into darkness.' You miss his presence, his example, his council, his animating society, his inventive resources for enjoyment. May that Being, who has promised to be the '*widow's husband* and the father of the fatherless,' be your support on this trying occasion. While you fondly cherish his precious memory, may you testify the warmth and sincerity of your affection by copying his example. '*Sorrow not*, as those without hope.' Repine not, that God has taken his own, but thank him for having given you such a friend, and permitted you to retain him so long. Direct your views forward to the country where he is gone, and by transferring your affections thither, prepare for another and still more happy interview with him, and a union which shall never be dissolved.

"The Church of which he was a member, will feel a deep interest in this mournful dispensation. Ah, my friends, *he* is gone, who felt a lively concern in all our interests, temporal and spiritual; *he*, who once bore an active part in the worship and the ordinances of the sanctuary, will no longer share them. He is alike insensible to our joys and sorrows; but we trust, and we rejoice in the hope, that he is now joining in the worship and participating the pleasures of the temple above. We miss him at the pew and at the altar, but we humbly trust that he has been removed from the church militant to the church triumphant, and in joyful concert with the heavenly host is shouting the praises of God and the Lamb. My brethren, while God is thus removing from us one after another, may our love and zeal increase, and each surviving member strive to be in better preparation for his own final summons at the bar of God. Soon will our own turn arrive—a few more sacramental

occasions, and we shall all, if prepared, be invited to become guests at the great supper of the Lamb. Let us attend to the warning voice of Providence speaking to us and calling on us to be also ready.

"To his numerous friends and acquaintance, and to this assembly, let me apply this afflictive dispensation of Providence. You are come to pay the last tribute of affection to a departed and beloved brother. Here you behold him, shrouded in a coffin, and soon to be deposited in the earth. What *he* is, *you* soon must be. Are you prepared? To him the subject of death was familiar. For many years had he been contemplating this event, as, probably, not far distant; and ordered his affairs in accordance with this expectation. By a well ordered life and conversation, he manifested a becoming solicitude to be always ready for the stroke of death. The leading object in his return to his native town from the metropolis was to seek repose from the noise and bustle of the world, and to be buried in the sepulchre of his fathers. As, then, you loved and revered him, copy his example. Refer all your actions to that dread tribunal, before which you must shortly appear. Make your peace with God. Life was not embittered to our departed friend by the habitual thought, that he must soon die. Nay, the lively and animating hope of another and a better country sweetened the cares and enhanced the pleasures of the present. So will it do to you. Your last days, like his, will be peaceful and serene, and your last hours gladdened by '*a hope full of immortality.*' '*Mark then the perfect man, and behold the upright; for the end of that man is peace.*'"

A Pastoral Letter to the Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the city of Philadelphia, August 20th, 1829.

Brethren,

ANOTHER triennial convention furnishes us with the present opportunity of addressing you, agreeably to the requisition of the 45th canon of 1808.

Under our personal observation, and from the communications presented during the present session from the churches in the several states, we gather abundant proof that our Zion is "lengthening her cords and strengthening her stakes," in the increase of her ministry, in the number of her congregations, and in that of her professing members. Whether there be a proportionate increase in genuine devotion and in a walking worthy of the vocation, is a question which exacts a more extensive knowledge of the population of the different districts of our country; and, in some respects, a nearer insight of the hearts of men, than we feel a competency to in ourselves. But here we find sufficient ground on which to build the intimation, that only in proportion to such increase, the prosperity of the church is a fit subject either of desire or of congratulation.

It is with pleasure we contemplate the organizing of our church in two of the western states, those of Kentucky and of Tennessee, and the consequent admission of their churches within our ecclesiastical union. In the tide of emigration to the west, there is of course a proportion of the settlers who had inherited from their ancestors a predilection for the principles and for the services of the Episcopal Church. They are generally so thinly scattered over extensive countries, only of late brought under cultivation, that for the congregating of them under ecclesiastical ties, there are required, in every case, the energies of at least a few men of information and of influence, to take the lead in insipient measures. Such men have been found in each of the states referred to; and we indulge the hope, that their example will be followed, even in the more recently settled states and territories.

This object might be much promoted by due encouragement extended to the Domestic and Foreign Missionary Society, established by our Church, and conducted under her auspices. The report of this Society has been before the Convention, and will be printed on the Journal. We are of opinion, that neither the importance of the insti-

tion, nor the difficulties with which it has had to struggle, are so generally known. In several of the dioceses there are provisions for missionary purposes within the same. We do not doubt, that in each of them there are calls for ministerial aid to a destitute population within its limits. But there is a far more extensive field within the federal union, the destitute condition of which makes the most powerful appeal to Christian beneficence. And a disposition is cherished, by many members of our communion, to contribute to the wants of the benighted portions of the world. The constitution of the Domestic and Foreign Missionary Society of our Church admits of the appropriation of the contributions and efforts of its members to either of these objects exclusively or to both.

There has been on the Society the pressure of the want of missionaries. For a gradual supply of this, we look to the Theological Seminary, existing under the auspices of this Convention. Its report has been laid before us, and has exhibited a state of its affairs, which ought to excite an especial interest. In consequence of a most liberal bequest of the late Frederick Kohne, esq. of Philadelphia, it will be eventually possessed of a very considerable endowment. But, in the mean time, its annual expenditures exceed its annual income, in a sum formidable to the institution, although a light burden on the church throughout the union, which it is therefore hoped will respond to the calls lately made on it for congregational collections in the several churches. From the testimony of those who have attended to the examinations in the Seminary, we have no doubt that the education is conducted with ability and with efficiency.

It would contribute materially to the success of the two institutions which have been named, if there should be a general diffusion of measures, lately put in operation in a few of the states, to give gratuitous education for the ministry to pious young men, who may incline to it, but are not furnished with the means of the literary attainments required by the canons. This expedient has pressed on the minds of the

clerical and the lay deputies of the Convention during the present session; and it is at their desire, that your Bishops invite to it the attention of the church at large. Especially they address it to the consciences of pious parents of such youth, exhorting them to avail themselves of the means where they have been provided; not without regard to the general fitness of character in their sons, but by fostering the suitable qualifications, where, in the exercise of Christian judgment, they shall be discerned. In our parent church there are bequests handed down from very ancient times, preparing for usefulness a succession of youth, who otherwise never would have reached it; and this provision has not only been, in some measure, a counterbalance to the scantiness of the provision for a great proportion of her clergy, but has elevated to high standing and to great literary celebrity some whose talents would otherwise have been lost in the obscurity of their parentage. If such an expedient for the bringing of humble merit into useful exercise be adapted to the exigencies of the country of our forefathers, much more is it called for by the circumstances of our favoured land, in which there are so many pecuniary rewards of industry, as to require extraordinary exertion, in order to qualify for a department which can never be the road to wealth, or even to what, in other professions, would be considered as competency.

It is with pleasure that, in the reports from a great proportion of our church, we find evidence of a cordial reception of the Episcopal Sunday School Union, which will be eventually the recipient of a large bequest from the same source with that of the Theological Seminary. The institution now noticed, is earnestly recommended by us, as tending to diffuse the knowledge and the practice of the most efficient plans of Sunday School instruction, to moderate the prices of suitable books and tracts, and to protect our Sunday Schools against any endeavours which may hereafter be put forth, to subject them to an influence alien from that of the church.

With grief we notice the vacancy caused in our body, by the decease of the late Right Rev. Bishop Kemp. Some of us had, for a long course of years, acted harmoniously with him in the most important concerns of our communion; which will be prevented, by the melancholy event, from still reaping the fruit of his wise and prudent counsels.

In contrast with this privation, this house announces, with satisfaction, that there have been added to their body the Right Rev. Henry U. Onderdonk, D. D. Assistant Bishop of the Diocese of Pennsylvania, and the Right Rev. William Meade, D. D. Assistant Bishop of Virginia: the latter having been consecrated during the session of this Convention.

On every occasion of the issuing of a pastoral letter to the members of our communion, it has been an object with us, to avail ourselves of some subject or subjects suggested by the circumstances of the then present time, with a view to application to duties proper at all times, and under any circumstances which may occur. We now continue in this course; and the subject which we bring before you is the religious excitement on the public mind, which has manifested itself within these few years, and continues to extend itself, promoting inquiry into the ground of the faith and of the hopes of the Christian Revelation, and of zealous endeavours for the extension of the knowledge of it.

That such seasons of grace occasionally occur in the course of Divine Providence, cannot have escaped the notice of any religious observer, who has attentively studied the history of the Christian Church; and although we are warranted by Holy Writ, to refer every such event to the agency from which all holy desires, all good counsels, and all just works proceed; yet, it being the usual course of the moral government of God, that his designs are accomplished through the intervention of what are called secondary causes, it is natural to inquire, how far such a provision is discernible in the matter now brought under review.

We think that we perceive the be-

ginning of the series of causes and their effects, in a re-action of the public mind, against those prodigious efforts of infidelity which were put forth within the memory of the most of us, varnished by the most plausible promises of improvement in civil policy, to be built on the ruins of religious profession in all its forms; and even aiming at the impossible achievement of rooting out religious principle, as a delusion operating not to the benefit but to the injury of the human kind. That so corrupt a theory, however contrary to the constitution of our nature, to the history of our race, under all the circumstances in which they have been placed, and to the sentiments of the men who have been held in the highest esteem in different times and places, should be obtruded on the world in the shape of ingenious speculation; and that it should be advocated by splendid talents, and by the misapplication of literary attainments, was not a novelty. But that the phantasm should be a ground of extensive action, that the daring design should be avowed, and committed to the agency of large associations, that it should obtain national adoption any where, that it should be carried into effect by public law, and that a persecuting zeal should be called forth, for the extermination of what had been hitherto considered as the cement of civil society, and as the only security for the rights and for the duties essential to its existence, was a hardihood of iniquity which no experience of former times had given cause to anticipate or to apprehend. It is matter of grief to us, to look back and to recollect, that not only many of the higher grades of life were captivated by the glare of a false philosophy, to their moral loss, but that masses of men in humble life, who had been hitherto out of the reach of the subductive arts of infidelity, together with the shock sustained on their principles, felt the effects of it in their domestic relations, and on the industry which their several vocations called for.

With this dark display before us, we had the consolation to remark, that besides the poignant sorrow which filled the minds of all who cherished

the veneration and the love of what was represented by the divine Author of our religion under the figure of "the pearl of great price," and under that of "a treasure hid in a field," deserving and exacting "the selling of all for the purchase of it;" there were not a few who, contemplating the crisis as big with danger to whatever is estimable in the social system, and as threatening the destruction of all law and of all order, drew back from the gulph laid open before them, and contributed their respective energies to the sustaining of Christian Truth as their only sure support. We do not doubt, that from this cause much benefit has been derived to civil society, in the strengthening of the obligation of Christian morals. This was important in its consequences to the social system, while, in the cases of no small a proportion of persons operated on to the effect, and in the more beneficial result of the drawing of their attention to the only foundation of public happiness in the influence of the religious principle, they have confessed the aids derived from those sacred Oracles which have "brought life and immortality to light."

That there has been felt, on the public mind, the re-action thus described, we hold to be a fact, to be appealed to with confidence; and further, we think we cannot be mistaken in the persuasion, that as in all times and places there are evidences of what we read in Scripture—"he maketh the wrath of man to praise him," the truth of the saying is verified in what we notice, that there has been diffused as well in our combined commonwealth as generally in the kingdoms and the states of the old world, an extraordinary degree of attention to the importance of the Christian Revelation—prompting measures for the impressing of its truths, and for the extending of the knowledge of them over the whole habitable world.

For the truth of the fact we refer for evidence of it, to what continually passes under our observation in the ordinary intercourses of society; and if this should be thought of not sufficient amount for the argument built on it, we refer, for further evidence, to the numerous associations instituted, not only

for the continuing and for the extending of the knowledge of divine Truth, among the proportion of our population with whom it might otherwise be superseded by increasing ignorance and irreligion, but for the sending of the same precious treasure to all the countries in which it has been hitherto unknown, including many which modern discovery has laid open to missionary zeal. In judging from what we have witnessed, there can be no rashness in the anticipation, that an important effect is about to be produced, as well on countries in which the Word of God has been hitherto or until lately unpreached, as on other countries in which its truths have been incumbered, through ages, with traditionary superstition, fastened on the minds of the population by the withholding of the Bible from their perusal. It is to the duties which result from this state of the public mind, that we are desirous of leading your attention.

The shape in which it the most immediately addresses its instructions to every individual, is in the reminding of him or of her, of there being, in this circumstance, a call more frequent and more loud than in ordinary times, to every attainment and to every act, entering on the character, and constituting a part of the conduct of a Christian. We are at all times called to this by the events occurring in the ordinary course of divine Providence. But when the truths, the obligations, and the hopes of religion have become considerably the subjects of social conversation; and when an increasing interest is seen to be taken, by the illustration of them in very many instances of the conversion of sinners, and of conspicuous examples of holy conduct, and in incitements, not only to the open profession of Christian obligation, in opposition to irreligion and immorality of every sort, but to the bestowing of reasonable portions of our worldly substance for the support of the Gospel within our respective spheres of influence, and to carry into effect the charge of its blessed Author—"Go into all the world, and preach the Gospel to every creature;" it is evident, that in each of the circumstances stated, there must be

correspondent duty laid on those who are witnesses of it, and an increase of weight to the summons—"He that hath ears to hear, let him hear."

Our Lord has compared his professing followers to "a city set on a hill, where it cannot be hid" and to "a candle put not under a bushel, but on a candlestick, where it may give light to all that are in the house." Doubtless, there is pertinency in these figures to the responsibilities under which professors lie at all times; but the application of them is more than ordinarily conspicuous, when, in consequence of such an increase of attention to the city and to the candle, there is the more readiness of discovery and of remark, in the former case of any dilapidation of the building, and in the latter, of any dusky matter which may communicate its vitiating properties to the blaze. To drop the metaphors: the senses of them apply especially to a point of time, in which, on the one hand, delinquency gives the most occasion of the pouring of contempt on the profession, and on the other hand, the discharge of duties the most illustrative of the precept of our Saviour explanatory of his comparisons—"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

It will be to the purpose, that while we present to the members of our Church our views as to what is consistent in their characters as individuals, we exhort them further, that the holy unction of their private devotions may shed its sanctifying influence on the occasions of their assembling for the public worship of the sanctuary. Perhaps there are few more powerful causes of the excitement of religious affections, than the witnessing of their possessing of the minds of a congregation, in connection with all the decorum, and with whatever else should be connected with the purpose of their being assembled. It has sometimes happened, that on being present at such an exhibition, men, who came to mock, remained to pray. This was the sentiment in the mind of St. Paul, when he thought it probable of an unbeliever, that with such a company before

him, he should "fall down and worship, and report that God is among them of a truth." If with such persons such may be the result, much more powerful must be the operation of the same cause, on those who, on the like occasions, bring with them conviction of the obligation of the attendant duties but associated with sensibility of the infirmities which may intervene between their devout oblations and the adorable object to whom they are to be addressed.

With a view to the duties referred to, let there be a conscientious hallowing of that sacred day, which, although divested of the peculiarities of the Sabbath, now succeeded by the Lord's Day, ascends, for the source of its obligation, to the command given to the first created pair, when, on the finishing the work of the creation, "the morning stars sang together, and all the sons of God shouted for joy." Let it rest on the minds of all, as a matter not to be dispensed with, except for some work either of necessity or of mercy. Let them assemble habitually, and in a manner remote alike from levity and from ostentation; and let them engage in the prescribed services, with affections suited to the spirit diffused throughout them; in the act of confession, in that of praise and thanksgiving, in that of intercession, and in that of prayer, in all its various breathing of devout desire; with dependence on the holy spirit of grace, so as to render them, as nearly as is consistent with human frailty, fit for the replenishing of "the golden vials, full of odours," defined to be "the prayers of the saints," and said to be "offered by four-and-twenty elders, to the Lamb and before the throne."

On these occasions, let there also be a listening, with a desire of profit, and with prayer for the same, to the instructions of the divine Word read from the desk; which, according to the language of Scripture, is preached in the strict sense;* although not without re-

gard to further instructions from the pulpit; which, when drawn from the Word of God, or constructed in agreement with it, is a mean of salvation ordained by divine wisdom, and has, in all ages, been efficacious to the conversion of sinners, to the edification of the godly, and to the advancing of the church to what it ought to be as "built on the foundation of the holy apostles and prophets, Jesus Christ himself being the chief corner stone."

Conceiving of ourselves as addressing persons whose minds wear the impress of the truths of God's holy Word, we should be wanting to our subject were we to neglect to intimate to them, that besides personal religion, and besides the profession of it in the services of the church, there are due from the professor, his endeavours to recommend the holy cause in the ordinary intercourses of society. Without a Christian's exhibiting of himself in the character of a dictator, or in that of a censor, there will occur occasions of compliance with the apostolic injunction—"be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Without the obtrusion of sacred lessons on reluctant minds, there may be given such a cast to what is said, as to make it conformable to that other direction of the same apostle—"Let your speech be alway with grace, seasoned with salt"—with the salt of religious sentiment, in proportion as there may be an opening for the expressing of it. To this, there is a great encouragement in that saying of the Old Testament—"a word spoken in due season, how good is it!"—good in itself, and often a mean, under the agency of the Holy Spirit, of illustrating the saying of St. James—"He that converteth a sinner from the error of his ways hath saved a soul from death, and shall hide a multitude of sins."

We would not press the obtrusion of religious opinion, under circumstances

lation should have been—as Paul was long discoursing: this being the sense of the Greek *διανομιμνος*. The Greek for preaching is *κηρυσσειν*. In Acts xv. 2, the reading of the Jewish Scriptures in the synagogues is called preaching.

* The term "preaching" is never used in the New Testament, except as referring to the annunciation of divine Truth simply, and not extending to any discourse on it merely human. In Acts xx. 9, the trans-

not favourable to the object in view; much less, the doing of this with either matter or manner that will be repulsive, and may perhaps carry with it the appearance of self-importance.—But when infidelity and religion are so little under the restraint, even of the decorum which should govern in all social intercourse, and so prone to bring forward their deceptive reasonings and their unhallowed wit, whatever offence may be given to those with whom the Christian cause is the dearest object of their affections; it cannot but be covered with dishonour by an indifference on their part, which would wear the appearance of an abandonment of it. We are aware that silence may sometimes be imposed by modesty, under the consciousness of the want of preparation for argument, perhaps exacting the meeting of irreligious men, on the ground of the misapplied stores of literature of various kinds. Even in such a case, if the Gospel have been to the hearer “the power of God unto salvation,” there are various ways of manifesting his adherence to the integrity of his profession, as also his sense of the attacks made on his morals, and of the endeavours put into operation for the blasting of his most precious hopes.

(To be continued.)

Convention of Mississippi.

WE have only just now received the printed Journal of the Convention of the Protestant Episcopal Church in the diocese of Mississippi, which was held in St. Paul's Church, Woodville, on the 6th and 7th days of May last. Divine service was performed by the Rev. James A. Fox, rector of Christ Church, Jefferson county, and a discourse delivered and the Lord's Supper administered by the Rev. Albert A. Muller, rector of Trinity Church, Natchez. The Rev. Mr. Muller was elected President, and Martin W. Ewing was re-elected Secretary and Treasurer.

The Secretary read a circular letter from the Rev. Benjamin T. Onderdonk, Secretary of the House of Clerical and Lay Deputies of the Ge-

neral Convention of 1826, containing the proposed alterations in the liturgy, &c.; in respect to which a resolution was subsequently passed, concurring in the first and third resolutions, and dissenting from the remaining three, and also from the proposed alteration in the second clause of the eighth article of the constitution.

The following persons were elected delegates to the General Convention:—The Rev. Albert A. Muller, the Rev. James A. Fox, John Joor, John Henderson, Justin W. Foote, and P. F. Merrick.

The following persons were appointed the Standing Committee:—The Rev. James A. Fox, the Rev. A. A. Muller, Henry W. Huntington, and Martin W. Ewing.

Parochial reports were received from four parishes. The following aggregate is gathered from them:—Baptism (adults 4, children 42) 46; marriages 18; communicants 43; funerals 10.

After prayers by the President, the convention adjourned; first resolving, that the next annual meeting be held in Trinity Church, Natchez.

Convention of Ohio, 1828.

IN our vol. xii. p. 380, we noticed the want of information from this diocese, and remarked that the first Wednesday in June was the time appointed for the meeting of the Convention. It appears we were mistaken in this date, which we took from the register in the Calendar, and that the convention did not meet until the 10th of October, when it assembled at Kenyon College, Gambier, and was continued to the 11th. The printed Journal of its proceedings reached us some weeks since; and the address of Bishop Chase, then delivered, was inserted in the July number of our present volume. We now proceed with our abstract.

There were present at this meeting the Right Rev. Bishop Chase, eight clerical members, and nine lay delegates representing seven parishes.—Morning prayer was read by the Rev. Silas C. Freeman, minister of Trinity Church, Cleaveland, and the sermon

delivered by the Rev. John P. Bausman, minister of St. Paul's Church, Chillicothe. The Rev. Wm. Sparrow, professor of languages in Kenyon College, was elected Secretary.

On the second day of the meeting the following persons were elected the Standing Committee:—The Rev. J. P. Bausman, the Rev. S. C. Freeman, the Rev. Wm. Sparrow, Arius Nye, David Prince, and Clark Nettleton; and the following persons delegates to the General Convention: The Rev. B. P. Aydelotte, the Rev. J. P. Bausman, the Rev. Nathan Stern, the Rev. Wm. Sparrow, Wm. Little, Bezaliel Wells, John Bailhache, and Butler.

The following were in like manner elected Trustees of the Seminary: The Rev. Intrepid Morse, the Rev. Samuel Johnston, the Rev. J. P. Bausman, the Rev. John Hall, the Rev. B. P. Aydelotte, Bezaliel Wells, Jesse B. Thomas, Wm. Little, Josiah Barber, John Bailhache.

A resolution was passed amending the twelfth canon of the diocese, so as to read as follows: "No person can be elected to this Convention or to the General Convention, from this diocese, who is not a communicant."

The parochial and missionary reports present the following aggregate: Baptisms (adults 16, children 167) 183; marriages 39; communicants 553; funerals 53. We should infer from these reports that the church in this diocese is in a gradual state of improvement. Sunday Schools seem to be in operation in many of the parishes, but we have not noticed in any of the reports the mention of their being connected with the Protestant Episcopal Sunday School Union of the United States. This we should hope arises merely from their infancy and the remoteness of their situation, and not from any desire to avoid a connexion with that union, or to amalgamate with others.

The Journal reports as forming the clergy of the diocese the bishop and ten ministers of churches, and one professor and two tutors in Kenyon College; besides whom we also find in the Journal the name of the Rev. Mr. Sanford, acting as a missionary.

For the Christian Journal.

Brief Notices of new Publications.

A Charge to the Clergy of the Protestant Episcopal Church in the State of New-Jersey, delivered in Christ Church, at New-Brunswick, on Thursday, May 28th, 1829, during the sitting of the Annual Convention of the Church in that State; by John Croes, D. D. Bishop of the Church in the Diocese of New Jersey.

It must be a source of gratification to every churchman when the bishop of a diocese tells his people that the favourable state of the church within his jurisdiction, and the good conduct of its ministers, render unnecessary the delivery of a charge at any particular time. Such, we are told by the bishop of New-Jersey, is the present case with respect to his ministers and people; and we fervently pray it may be long, very long, before the peace and quiet of the diocese shall feel the least interruption.

The subject of this charge is the religious education of children and youth, particularly as respects catechetical and Sunday school instruction. To say that the bishop is well qualified to discourse on such a subject is no compliment; his long experience and familiar intercourse with youth render him pre-eminently so. Of course his charge is rich in advice and direction; and in this view highly commends itself to the attention of parish ministers, particularly the younger of them.

The following extract, while it affords a fair specimen of the work, will no doubt interest our readers.

"In the preparation of children and youth for the solemn hour in which they are to assume, in the rite of confirmation, the vows and promises which their sponsors made for them in baptism, something more is necessary than merely a knowledge of the doctrines and duties which are the subjects of those promises. They must possess the desire, and seriously resolve to make the endeavour, through the aids of the Holy Spirit, to fulfil them. Great pains should therefore be taken, to impress upon their young and tender minds, the greatness, holiness, and mercy of God; his goodness in giving existence to man, and placing him in so enviable a

situation; the ingratitude and sinfulness of man, in yielding to the tempter, and disobeying God; the awful consequences of that act, to himself and all his posterity; the infinite mercy of God, not only in not leaving him in that woful condition, into which he had plunged himself, but in providing a Saviour to rescue him; the inconceivable love, condescension, and compassion of God's only Son, incarnate, who, in the capacity of Saviour, by his sufferings and death, became a ransom for the whole human race, destroyed death, and opened the portals of heaven to all those who repent and forsake their sins, accept him as their Saviour, by a true and living faith, and endeavour, with the assistance of divine grace, 'to live soberly, righteously, and godly in this present world.' These, and all other rational means should be resorted to, in dependence on divine aid, so to operate on their hearts, that they may be induced to give them to God, as he has graciously requested them to do; and upon their minds, that they may be convinced, that it is both grateful and wise to 'remember their Creator in the days' of their youth;' often reminding them, however, that they are 'not able to do these things of themselves, nor to walk in the commandments of God, and to serve him without his special grace, which they must learn at all times to call for by diligent prayer.'

The bishop, towards the close of the charge, calls the attention of his Reverend Brethren to the important subject of endeavouring to induce capable and pious young men to turn their thoughts to the Gospel ministry.

"Our Church, my Reverend Brethren, suffers much from the want of ministers, both to supply the vacancies occasioned by death, or the decline of health; and also to minister to new congregations, which are continually forming in every part almost of our extensive country. Unless, therefore, clergymen generally make it a duty to seek for, encourage, and endeavour to aid young men whom they may think fit for candidates for orders, our wants in this respect, I fear, will neither be soon nor sufficiently supplied. Suffer me then to urge upon you, the clergy of this diocese, that consideration of the subject which it justly merits—and let me pray you to use your best endeavours to carry the result of it into effect. We are now, and have been for some time, without a single candidate for holy orders; and, at the same time, we very much need the services of more than one clergyman, to act as missionaries to those of our churches which are now almost destitute of the services of the sanctuary; but see, as yet, but little prospect of procuring them. I

hope, however, that your zeal and exertions, in connexion with my own, will be so directed to this object, that in due time, through the blessing of the great Head of the church, such a supply of competent and faithful ministers will be afforded, as is sufficient to meet all our wants."

Although this charge is addressed exclusively to the clergy, yet the bishop has thought proper, and he is much to be commended for it, to direct a few words to the laity, in order to bespeak their countenance and aid in the good work proposed. To the lay members of the convention he thus speaks:

"It will not be taken amiss, I hope, if I avail myself of this occasion to remind them how much their countenance and aid is needed to enable us to execute our offices with success. This will be true, especially in carrying into effect the provisions of the Diocesan Sunday School Society, which we have just instituted, and its branches in the several congregations, with the schools which they superintend. Without the laity freely contribute to the small expense which will necessarily accrue, and also take an active part in the business, they cannot be maintained for any great length of time; and the benefits which may, or will have been experienced from the institution of Sunday Schools, will be lost to such churches as either neglect to establish them, or, when once established, suffer them to die away. This is a consideration which cannot but strongly affect the minds of all who have a just sense of such an evil, especially after the contrary benefit has been experienced, and who seriously desire to promote, and would not willingly neglect any measure which would tend to promote the welfare, and further the salvation, of their beloved offspring."

We hope and trust this charge will have its effect in provoking and keeping up increased zeal in the clergy, and that the laity will abundantly succour and support their pious exertions.

Revelation the Foundation of Faith, a Sermon, preached by the Right Rev. John S. Ravenscroft, D. D. in St. Luke's Church, Salisbury, N. C. at the Ordination of the Rev. Philip B. Wiley, Sunday, May 24, 1829; and published by request of the Convention.

On this occasion Bishop R. has chosen to discourse on the following

words, being the 14th and part of the 15th verses of the 10th chapter of the Epistle to the Romans:—"How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent?" To elucidate this passage of holy writ, and to establish the fact that revelation is the only foundation on which religion can be practised by fallen creatures, the bishop undertakes to show—"that discoveries are made in the gospel of Christ which were otherwise impossible to men"—"that these discoveries are adapted to a state or condition of the world, from which it was desirable to be delivered"—"that the preaching of the word is the regular appointed means for making known to the world the methods of God's grace in the salvation of sinners"—"that as the discoveries of the gospel are of divine revelation, so is the preaching of the word and the administration of the gospel by a divine commission." These several heads are discussed with great force and closeness of argument. We shall select a few passages that the reader may judge for himself; and though our drafts may be more extensive than comports with a 'brief notice,' we are sure the correctness of sentiment and the ardent and animated manner of the bishop will amply compensate the time spent in their perusal. After discussing at some length the first proposition, he thus concludes it:—

"Now let me ask, in what wilderness of thought could the wisdom of the world have stumbled on such discoveries as these, and so put them together as to harmonize with the perfections of God and the imperfection of his fallen sinful creature, as is manifested in the glorious plan of our redemption by Jesus Christ? O ye disputers of this world, who vainly strive to bolster up the misgivings of your own hearts, by an affectation of doubt on the revelation of the gospel, but in the hour of danger give the lie to your own vain talkings, and flee to the consolations and hopes which that alone can give; why do you thus sin against your own souls? Is there any thing disgraceful in accepting mercy or receiving favour at the hand of Almighty God? Is there any thing low or

unbecoming in humbling yourselves to submit to the righteousness of God, that he may save you by a way you know not of? Come on now, bring your boasted reason to the trial, and let us see what you can substitute for 'that grace of God which bringeth salvation.' Suit yourselves every way, so that no earthly objection shall be found against your method of salvation—and what then? Alas! yourselves dare not trust it. It is of man, the production of a perishing creature, and must go, with its author, to a tribunal that is eternal: for it is written, 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.'"

In his second proposition he shows that in every state, whether civilized or savage, man is found under a sense of guilt, and religion in some shape or other is the refuge to which he flies.

"Conscious that he is under the control, and within the power, of an invisible and omnipotent Being, with whom he is at variance, and whom it is both his duty and his interest to propitiate, every device which ignorance and fear can prompt superstition to invent, has been resorted to, to appease the wrath and avert the indignation of that Supreme Being who is thus ignorantly worshipped. In this universal worship there is one circumstance, my brethren, which is common to all the shapes and forms with which it has been invested, which is this—The vicarious substitution of man, or animal, as a sacrifice, to avert wrath from the worshipper himself. Wherever man is found, even in the most degraded and brutal state in which recent discovery has represented him to our notice, where no other trace of religion is to be seen, the victim bleeds, and life is offered up to appease and propitiate."

"Amid the beauties and bounties of nature, man sees and feels the effects of the curse, and shrinks in terror and dismay from that awful Being who rides in the whirlwind and directs the storm. If he reflects at all, he perceives that he himself is nothing, even here, where he is lord of all below. And if an anxious thought should burst the barrier of sensible things, and inquire beyond the grave, nature has no sweet discovery, wherewith to relieve the anxious soul which pants for immortality. If he has advanced to the supreme and eternal cause of all being, by the study of his works, he beholds God in all the plenitude of his incommunicable attributes—he beholds himself without any claim to his notice and regard, but what he has in common with every other creature to whom life is given. Nature's volume contains no record of sympathy and compassion for deceived and ruined mort-

tals; yet something within him would claim a nearer relationship—the immortal aspiring principle which God breathed into him with the breath of life, would soar to its original kindred in the heavens. But guilt, the guilt of sin, hath put a bar between them, which nature cannot move. No, dear brethren, without the Gospel there is neither help nor hope for sinners."

The whole of the third head might be profitably transferred to our pages, but we shall content ourselves with extracting a few only of the concluding sentences.

"Most presumptuously do those offend against God, and sin against their own souls, who needlessly absent themselves from the public appointments of religion, or attend upon them without reverence. When we consider, moreover, my friends, that faith itself cometh by hearing, and that God hath specially promised the light and comfort of his holy spirit to the devout and reverent hearing of his word preached, it might serve to convince many, who are negligent in this respect, what a risk they run, of never coming to the knowledge of the truth, that they may be saved; and how foolish, and even impious, it is, to expect God's blessing, while they neglect the very means he has appointed for obtaining it.

"But let me be not misunderstood, as if I confined our duty, under the blessing of God's word, to the mere hearing of it preached. No, my brethren; what is preached according to the mind of the spirit, must be retained and acted upon. Nor yet, that I confine the influences of the holy spirit, to the word preached. No, my hearers; reading the scriptures, with meditation and prayer, is an excellent and fruitful means of grace. Neither our private, nor our public religious duties, are substitutes, the one for the other. When they go hand in hand together—when, like the Bereans of primitive times, we search the scriptures, to see whether what we hear preached is the truth of God, and as such receive it, then it is, that the full benefit of the gospel is most surely to be expected, and is most generally found."

The following from the fourth head will close our extracts from this excellent discourse. The animated address to his brethren and to the candidate, which closes the sermon, cannot but produce a high sense of approbation.

"By an undeniable appointment of the first preachers of the gospel, certainty and assurance was given to the first converts to Christianity, that their faith was not built on a cunningly devised fable, the contrivance of human wisdom, but on the

power of God, certified to their senses by the mighty power of the Holy Ghost. On this foundation the Church of Christ was planted and built up, and on this foundation it must continue to the end of the world, or cease to be the church of the living God. For, while faith shall continue to be the essence of religion, it must be derived from the same source; while revelation shall continue to be the only ground of faith, it must be derived from the word of God; while the word of God shall continue supreme to his senses, as the standard of all duty and of all hope; and, while it shall continue to be preached to all nations for the obedience of faith, it must be accompanied with the same Divine commission and authority by which it was verified at the beginning, as the truth of God, for man's salvation. Now as faith, considered as a religious principle, is inseparable from Divine operation and Divine warrant for what is believed, not only is the revelation itself, but all other ministrations connected with the religion thus established, dependent for certainty and effect on the same principle. As it is competent to no man to declare the will of God without revelation, so neither is it competent for any to administer the affairs of Christ's kingdom except he be sent—that is, as the apostle evidently means, except he be duly authorized thereto: a conclusion so clear and so reasonable, and at the same time so wise, and so profitable to creatures dependent on the use of means for spiritual attainment, as to create wonder, that it should ever have been, or yet continue to be, overlooked and disregarded by Christian people.

"Hence is derived the importance of all the services here to be performed—the worship of God—his law proclaimed—his word preached—his sacraments administered—and his commission transferred to an approved servant, professing to be moved by the Holy Ghost to take upon him this office of ministry, but outwardly commissioned for the assurance of those to whom he shall minister. What, my brethren and hearers, would they all be worth, separate from the Divine authority, whereby they are certified as the appointments of God for your salvation? 'How shall they preach except they be sent?'"

"O it is a fearful thought, my brethren and hearers, to reflect on the heedlessness and inadvertence of redeemed sinners, under this rich provision of the love of God in Christ Jesus for their salvation. It is a heart-sinking prospect to behold the thousands of accountable immortals, who, Galileo like, care for none of these things, but follow the carnal mind, in its rejection of God, and preference of the world. Yet if we have hearts awakened for ourselves, they must feel for the sin deceived multitudes, who madly put away from them the

words of eternal life—and what they thus feel, they must manifest, for there is no middle ground on which we can contemplate man in any moment of his existence, than as in the favour, or under the curse of his Maker. This, my brethren of the clergy, is the anxious, oppressive thought, which weighs down the spirit of the ministers of Christ, under the apathy and indifference wherewith the gospel is received. But whether they will hear, or whether they will forbear, necessity is laid upon us; yea, woe be to us if we preach not the gospel. Arm yourself, therefore, my brother, who will this day be invested with Christ's commission to preach the gospel and administer the sacraments of the grace of God—arm yourself with a steadfast mind, fully and faithfully to administer the trust committed to you. You have to go forth among this heedless and unconcerned race of fallen creatures—you have to rouse them from the lethargy of unbelief—to awaken them from the dream of mortality, and point their thoughts, their anxieties, their exertions, to the realities of another being—and to apply the sanctions of eternity to the pursuits and occupations of time. You profess to be called of God to this great work. Believing this, we this day clothe you with Christ's commission, derived from his holy apostles, to call sinners to repentance. Commending you to the grace of God, and exhorting you to make full proof of your ministry, and to bear in mind that you have to account for immortal souls, we bid you God speed, and may he who hath the remainder of the spirit, and who alone giveth the increase, be with you in your work, to the advancement of his glory, the good of his church, the safety, honour and welfare of his people."

A Discourse on the Value and Importance of a Learned and Efficient Ministry; delivered before the Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, on the 6th of May, A. D. 1829, in St. Paul's Church, Woodville; by the Rev. Albert A. Muller, A. M. Rector of Trinity Church, Natchez.

This discourse is dedicated to the bishops of our Church. It is a sensible and judicious performance, founded on the seventh verse of the second chapter of Malachi—"For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts." In discoursing upon these

words the Rev. author considers "the benefits and importance of a learned and efficient ministry to the cause of Christianity in general," and shows "that God was graciously pleased to select persons eminently conspicuous for their wisdom and attainments in human literature, to carry into effect his benevolent designs in the plan of our salvation by Jesus Christ." In doing this he adverts to the priesthood as constituted under the law, thence passes to the miraculous gifts and to the learning of the apostles, and concludes this part of the discourse with a brief reference to the fathers and reformers of the church.

We shall select two or three passages to show the manner of our author. The first relates to the necessity of sufficient preparation for ministerial duty.

"The growth and prevalence of various unscriptural doctrines in this our age and generation, render it highly expedient that the ministers of religion should not only be familiar with the scriptures and conversant with the writings of the ancient fathers, but that they be skilled in the Latin, Greek, and Hebrew languages, so as to render into English any difficult branch of scripture with facility and readiness. It is absolutely necessary to meet the advocates of such doctrines on their own ground. In the assaults of infidelity and the advancement of heterodox opinions there will be often found interwoven with the sophistry of the artful and the pungency of the satirist, some show of learning, and the boasted pretensions of a vain philosophy; and if the appointed and chosen teacher and defender of Christianity cannot repel such weapons by the force of sound argument and the skill of useful and various knowledge, well might the reproachful inquiry of Nicodemus be returned to him, "Art thou a master of Israel and knowest not these things?" In such a contest, of what avail will be his pious life—his devotion to religion—his fervent zeal—his disinterested labours, and his sacred intentions. They may exalt his individual worth, and secure for him the approbation of the godly and virtuous; but religion will be reproached for his presumption, and wounded by his ignorance. Thus from the want of sufficient preparation in ministerial ability, will the divine institutions of the great Jehovah be often deprived of their proper design and effect, and thus in the emphatic language of scripture, will his 'people be destroyed for lack of knowledge, in the right understanding of his word and sacraments.'"

"It is part of the faith of an Episcopalian to believe that Christ instituted in his church three distinct orders in the ministry. Now if the minister be not sufficiently able to confirm this belief in the minds of his hearers and congregation, how can this doctrine be received and maintained as a part of church discipline, and scriptural usage? Will it suffice that the church—the constitution, or the canons have imposed such a rule of faith and practice? The people we are told will require the evidence of this law from the mouth of the priest; and unless his acquaintance with ecclesiastical history and the divine right of Episcopacy be clear, conspicuous, and well founded, how shall his lips keep that portion of learning so necessary to the confirmation of this opinion, and for the proper instruction of those committed to his charge? In the articles of Christian faith which have been generally admitted by a large portion of mankind, there are other subjects which in their reception and reasonableness, have acquired additional illustration from the treasures of ancient theology and sacred literature. The belief of a Trinity in Unity—the doctrine of a vicarious atonement, and the system of future rewards and punishments as taught in the gospel, though enveloped in the mysteries of Almighty perfection, have, nevertheless, been ably illustrated and powerfully enforced by the skill of intellectual ability and the powers of a vigorous understanding."

"If in the various conflicting systems of religion which at the present day afford such melancholy traces of the weakness and infirmity of human perception, the church is to be preserved in that faith which it is her glory to acknowledge, and her privilege to enjoy—if her doctrines and ceremonies are to be recommended to the world, and appreciated by her members, I know of no other earthly foundation upon which she can establish such claims to excellence, than the piety and learning of her ministry, and the virtue and co-operation of her enlightened and intelligent laity."

The closing paragraph of the sermon forms our last extract.

"Of the church and its ordinances, we will not—we cannot despair. Under the guidance, and support of its divine Head, the 'chief Shepherd and Bishop of souls,' it must eventually arrive at that perfection and triumph which is reserved for its favoured communion upon earth. To the sincerity and devotion of its ministry—the purity of its faith—the zeal of its followers, and the healthful unctions of the divine Spirit—we fearlessly confide this depository of our spiritual freedom and existence. Posterity will yet behold the

auspicious period when, above the storms and tempests of unsettled ages and contending years, this Ark of the Covenant will be seen in the strength and beauty of its original structure, the glory and pride of all nations and kindreds of the earth. In its heavenly designs, will be found the precious qualities, and efficacious doctrines of the gospel of the Son of God; and its incense shall arise as a 'pure offering' before that throne, around which 'Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth? Heaven and Earth are full of the Majesty of thy Glory!'"

From late English Papers.

Mr. Hibbert's Library.

The sale at Evans's of Mr. Hibbert's extensive library, which has been going on for the last six weeks, terminated on Saturday. It has been remarkably well attended, and the books have for the most part fetched their prices. The collection of this library contained many of the most splendid productions of the press, from the M'Carthy, and other celebrated sales, which have taken place within the last half century. Its collection was the labour of more than forty years, and abounded in productions rare and excellent in every department of science and art. It was peculiarly rich in early printed Bibles, in the various divisions of National History, and perhaps unrivalled in the accumulations of early French romances; the former curious as monuments of the great attention paid to matters connected with religion; the latter valuable, in a literary view, as containing at once the sources of general information and amusement. Among the purchasers who bought largely, were the Marquis of Hertford, Lord Milton, Prince Cimitile, Lord Cawdor, the Earl of Carlisle, Dr. Goodenough, Sir Thomas Phillips, Colonel Durant, Mr. Philip Hurd, and many of the principal London and Edinburgh booksellers, who attended the sale as well on speculation as on commission.

The following will serve as specimens of a few of the greatest rarities in the library, and the prices which they carried. The celebrated Polyglot Bible of Cardinal Ximenes, printed upon vellum, 6 vols. (1514, 1515, and 1517.)

called forth the greatest competition, and was knocked down to Mr. Payne, the bookseller, at £525, a treasure which will exalt the humblest, and stamp with a due character of dignity the proudest collection in Europe — This sacred volume had admirers of every description, both on the score of beauty of the vellum and printing, and the extent and importance of the work itself, and that association of ideas naturally excited by reflecting upon its original possessor. It was imported into England with the Pinelli library, in 1789, of which library it was considered the chief ornament, and was obtained at the sale of Count McCarthy, on whose death Mr. Hibbert purchased it for 16,000 francs. The Magazine Latin Bible, printed at Mayence, by Gutenberg and Fust, between the years 1450 and 1455, the edition mentioned in the Chronicles of Cologne and Trithemius, as containing so many curious details relative to the invention of painting, brought, after great competition, £315. It is a volume of great splendour and magnitude. Luther's copy of his last edition of the German Bible, printed in 1541, brought £262.

The following are a few of the most conspicuous manuscripts in the collection, which were purchased principally by gentlemen of literary eminence:—*Virgilii* (Publii Maronis) *Bucolica*, *Georgica* et *Æneis*, a splendid manuscript of the 15th century, £57 15. *Droits a Armes et de Noblesse*, upon vellum, most beautifully illuminated, composed of various tracts on heraldry, tournaments, &c. £94 10. *Pontificale Romanum*, a most exquisitely beautiful manuscript of the 15th century, upon vellum, from the Townley collection, £76 13. *Roman de la Rose*, very superbly executed upon vellum, and containing 125 richly ornamented miniatures, with a very curious representation of the costume of the 15th century, £24. *Missael Monasticum secundum consuetudinem ordinis vallisumbrose*, the most splendid production of the Junta press, printed at the commencement of the 16th century, sold for £64. It was an object of great curiosity, the amplitude of the page, the size and variety of the large Gothic types, the lustre of the red and black ink, the tone

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and substance of the vellum, and, above all, the pure Arabesque taste of the decorations, all seemed to combine to render the volume an acquisition extremely precious to the collector. *Virgilii* (Publii Maronis) *Bucolica*, *Georgica* et *Æneis*, an edition of the greatest rarity, printed in 1470, £100 16. *Sporziada*, printed on vellum, a presentation copy of Cardinal Spozza, a perfect picture of an old vellum book, but clean and spotless, and embellished throughout in a manner at once brilliant and classical; it was sold to Mr. Bohn, the bookseller, for £168. There has not been submitted to the public a library so valuable and extensive since the sale of the Rev. H. Drury's books, which Mr. Evans disposed of some two or three years ago. It is supposed to have cost Mr. Hibbert at least £35,000. The sale of the whole library had produced £21,560.

New Marriage Act.

As our clerical readers throughout this state will have personal interest in the Act of the Legislature which is to go into operation on the 1st of January next, we insert, for the convenience of their reference, the following Article thereof.

ARTICLE FIRST.—Of Marriage, and of the Solemnization and proof thereof.

SECTION 1. Marriage, so far as its validity in law is concerned, shall continue in this state a civil contract, to which the consent of parties, capable in law of contracting, shall be essential.

§ 2. Every male who shall have attained the full age of seventeen years, and every female who shall have attained the full age of fourteen years, shall be capable, in law, of contracting marriage.

§ 3. Marriages between parents and children, including grand parents and grand-children of every degree, ascending and descending, and between brothers and sisters of the half, as well as of the whole, blood, are declared to be incestuous and absolutely void. This section shall extend to illegitimate, as well as legitimate children and relatives.

§ 4. When either of the parties to

a marriage shall be incapable, from want of age or understanding, of consenting to a marriage, or shall be incapable from physical causes, of entering into the marriage state, or when the consent of either party shall have been obtained by force or fraud, the marriage shall be void, from the time its nullity shall be declared, by a court of competent authority.

§ 5. No second, or other subsequent, marriage, shall be contracted by any person, during the lifetime of any former husband or wife of such person, unless,

1. The marriage with such former husband or wife, shall have been annulled or dissolved, for some cause other than the adultery of such person : or,

2. Unless such former husband or wife, shall have been finally sentenced to imprisonment for life.

Every marriage contracted in violation of the provisions of this section, shall, except in the case provided for in the next section, be absolutely void.

§ 6. If any person whose husband or wife shall have absented himself or herself, for the space of five successive years, without being known to such person to be living during that time, shall marry during the life time of such absent husband or wife, the marriage shall be void only from the time that its nullity shall be pronounced by a court of competent authority.

§ 7. No pardon granted since the twelfth day of April, one thousand eight hundred and twenty-two, and no pardon hereafter granted, to any person, who has been, or shall be, sentenced to imprisonment for life in this state, shall be deemed to restore such person to the rights of any previous marriage, or to the guardianship of any children, the issue of such marriage.

§ 8. For the purpose of being registered and authenticated according to the provisions of this Title, marriages shall be solemnized only by the following persons :—

1. Ministers of the gospel and priests of every denomination :

2. Mayors, recorders, and aldermen of cities ; and,

3. Judges of the county courts, and justices of the peace.

§ 9. When solemnized by a minister or priest, the ceremony of marriage shall be according to the forms and customs of the church or society to which he belongs. When solemnized by a magistrate, no particular form shall be required, except that the parties shall solemnly declare, in the presence of the magistrate and the attending witness or witnesses, that they take each other as husband and wife. In every case, there shall be at least one witness, besides the minister or magistrate, present at the ceremony.

§ 10. It shall be the duty of every minister, priest, or magistrate, required to solemnize a marriage, to ascertain,

1. The christian and surnames of the parties ; their respective ages and places of residence ; and their profession, trade, or occupation :

2. The names and places of residence of two of the attesting witnesses, if more than one be present ; and if not, the name, and place of residence of such witness.

He shall enter the facts so ascertained, and the day on which such marriage is solemnized, in a book to be kept by him for that purpose.

§ 11. If either of the parties between whom the marriage is to be solemnized, shall not be personally known to him, the minister or magistrate shall require proof of the identity of such party, by the oath of some person known to him ; which oath, any magistrate is hereby authorised to administer.

§ 12. Every minister or magistrate who shall solemnize a marriage, where either of the parties, within his knowledge, shall be under the age of legal consent, or an idiot or lunatic ; or to which, within his knowledge, any legal impediment exists, shall be deemed guilty of a misdemeanour, punishable by fine or imprisonment, or both, in the discretion of the court by which he shall be tried.

§ 13. Whenever a marriage shall have been solemnized within this state, pursuant to this Title, the minister or magistrate by whom the marriage was solemnized, shall furnish, on request, to either party, a certificate thereof, specifying,

1. The names, ages, and places of

residence of the parties married, and their trade, profession, or occupation ; and that they were known to such minister or magistrate, or were satisfactorily proved by the oath of a person known to him, to be the persons described in such certificate :

2. The name and place of residence of the attesting witness or witnesses ; and,

3. The time and place of such marriage.

The certificate shall also state, that after due inquiry made, there appeared no lawful impediment to such marriage ; and it shall be signed by the person making it.

§ 14. Every such certificate signed by a magistrate, if presented to the clerk of the city or town where the marriage was solemnized, or to the clerk of the city or town where either of the parties reside, within six months after such marriage, shall be filed by such clerk, and shall be entered in a book to be provided by him, in the alphabetical order of the names of both the parties, and in the order of time in which such certificate shall be filed.

§ 15. Every such certificate signed by a minister, may also be filed and recorded in like manner, if there be endorsed thereon, or annexed thereto, a certificate of any magistrate residing in the same county with such clerk, setting forth that the minister by whom such certificate is signed, is personally known to such magistrate, and has acknowledged the execution of such certificate in his presence ; or that the execution of such certificate, by a minister or priest of some religious denomination, was proved to such magistrate, by the oath of a person known to him, and who saw the certificate executed.

§ 16. The entry of every such certificate shall specify,

1. The names, ages, and places of residence of the persons married, and their trade, profession, or occupation :

2. The time and place of marriage :

3. The name and official station of the person signing the certificate ; and,

4. The time when the certificate was filed.

§ 17. Every such original certificate, the original entry thereof made

as above directed, and a copy of such certificate, or of such entry, duly certified, shall be received in all courts and places, as presumptive evidence of the fact of such marriage.

§ 18. There shall be allowed to every clerk of a city or town, for filing and entering a certificate of marriage, twenty-five cents ; and ten cents for a copy of such certificate, or of the entry thereof.

§ 19. The provisions of this Article relative to the solemnization and proof of marriages, shall not apply to the people called Quakers, nor to Jews, whose marriages may respectively continue to be solemnized in the manner, and agreeably to the regulations of their respective societies.

Slavery in Africa.

The following statements are extracted from Clapperton's last Journal of Travels in Africa.

Of slavery, as it exists at Wawa, capital of a province of the same name, in the kingdom of Borgoo, he observes :

"Slaves are numerous : the males are employed in weaving, collecting wood or grass, or in any other kind of work ; some of the women are engaged in spinning cotton with the distaff and spindle, some in preparing the yarn for the loom, others in pounding and grinding corn, some cooking and preparing cakes, sweetmeats, natron, yams, and *accassons*, and others selling these articles at the markets ; the older female slaves are principally the spinners. The mere labour is very light, and a smart English servant would accomplish their hardest day's work in one hour ; but if their labour be light their food is also light, being confined to two meals a day, which almost invariably consists of paste of the flower of yams, or millet, in the morning about nine o'clock, and a thicker kind, approaching to pudding, after sunset, and this only in small quantities ; flesh, fowl, or fish, they may occasionally get, but only by a very rare chance.— Their owners, in fact, fare very little better ; perhaps a little smoked-dried fish, or some meat now and then ; prin-

cipally only a little palm oil, or vegetable butter, in addition to their paste or pudding; but they indulge freely in drinking palm wine, rum, and bouza.

"Of the slaves for sale I can say but little, and a stranger sees very little of them. In fact, when not going on a journey to some slave mart, or sent out to the wells or rivers in the mornings to wash, they are seldom seen. Even then they are fastened neck to neck with leather thongs; and when this duty is over, they are confined closely in the houses until they are marched off. When on their march, they are fastened night and day by the neck with leather thongs or a chain, and in general carry loads; the refectory are put in irons, in addition to the other fastening, during the night. They are much afraid of being sold to the sea coast, as it is the universal belief that all those who are sold to the whites are eaten; retorting back on us the accusation of cannibalism, of which they have perhaps the greatest right to blame us. The slaves sold to the sea coast are generally those taken in war, or refractory and intractable domestic slaves. Nyffee at present is the place that produces the most slaves, owing to the civil war raging in that country."

Of slaves in the country of Nyffee he writes,

"The inhabitants may amount to from twelve to fifteen thousand, including all classes, the slave and the free; they are mostly employed in buying and selling, though there are a great number of dyers, tailors, blacksmiths, and weavers; yet all these are engaged in buying and selling: few of these descriptions ever go on distant journeys to trade, and still fewer attend the wars, except it be to buy slaves from the conquerors. I have seen slaves exposed for sale here, the aged, infirm, and the idiot, also children at the breast, whose mothers had either fled, died, or been put to death. The domestic slaves are looked upon almost as the children of the family, and if they behave well, humanely treated; the males are often freed, and the females given in marriage to freemen, at other times to the male domestic slaves of the family; when such is the case a

house is given to them; and if he be a mechanic, he lives in the town, and works at his trade; if not, in the country, giving his owner part of the produce, if not made free; in both cases they always look upon the head of such owner's family as their lord, and call him or her, father or mother.

"The food of the free and the slave is nearly the same; perhaps the master or mistress may have a little fat, flesh, fish or fowl, more than their slaves, and his meat is served in a separate place and dish; but the greatest man or woman in the country is not ashamed at times to let their slaves eat out of the same dish; but a woman is never allowed to eat with a man."

At Soccatoo, he remarks,

"The domestic slaves are generally well treated. The males who have arrived at the age of eighteen or nineteen are given a wife, and sent to live at their villages and farms in the country, where they build a hut, and until the harvest are fed by their owners. When the time for cultivating the ground and sowing the seed comes on, the owner points out what he requires, and what is to be sown on it. The slave is then allowed to enclose a part for himself and family. The hours of labour, for his master, are from daylight till mid-day; the remainder of the day is employed on his own, or in any other way he may think proper. At the time of harvest, when they cut and tie up the grain, each slave gets a bundle of the different sorts of grain, about a bushel of our measure, for himself. The grain on his own ground is entirely left for his own use, and he may dispose of it as he thinks proper. At the vacant seasons of the year he must attend to the calls of his master, whether to accompany him on a journey, or go to war, if so ordered.

"The children of a slave are also slaves, and when able are usually sent out to attend the goats and sheep, and at a more advanced age, the bullocks and larger cattle; they are soon afterwards taken home to the master's house, to look after his horse or his domestic concerns, as long as they remain single. The domestic slaves are fed the same as the rest of the family, with

whom they appear to be on an equality of footing.

"The children of slaves, whether dwelling in the house or on the farm, are never sold, unless their behaviour is such that, after repeated punishment, they continue unmanageable, so that the master is compelled to part with them. The slaves that are sold are those taken from the enemy, or newly purchased, who, on trial, do not suit the purchaser. Where a male or female slave dies unmarried, his property goes to the owner. The children of the slaves are sometimes educated with those of the owner, but this is not generally the case."

From the Baltimore American.

Lost Greenland.—One of the most interesting events in the history of colonies is the loss of that established by the Icelanders on the east coast of Greenland about the year 1000. This coast was first explored in 982, and its green and pleasant meadows (green and pleasant we suppose, in comparison with those of Iceland,) induced a settlement there, which flourished for a few centuries. A cathedral and several churches were built along the coast, and the bishop's residence established at Garde, a little south of the polar circle. The colony succeeded extremely well till it was visited by a pestilence, and since then the approach to it has been blocked up by vast accumulations of ice upon the coast. The subsequent fate of the colonists has long been a matter of the greatest interest, and various attempts to regain this lost country have been made by the Danish government, without success however, and with the loss of many lives. Frobisher, also, by order of Queen Elizabeth, made a like attempt in 1576.

Captain Mauby, well known for his inventions for saving the lives of shipwrecked seamen, has been for some time past making strenuous efforts to recover the East Greenland Colony. He is of opinion, from his own personal observation, corroborated by that of Mr. Scoresby, that its site is accessible. But instead of attempting it as

has been heretofore done, by steering westward from Iceland, where the coast is defended by the vast barrier of ice, he proposes to sail in a higher parallel, and get, if possible, between the land and the ice; for he thinks there are powerful currents running from extensive inlets or straits, which rushing along the shores prevent the ice from adhering to the land, and probably keep a channel open. The expense of an expedition would not exceed £8,000, and the enterprise, besides tending to the improvement of geographical knowledge, would open some field to commercial adventure. The part of Greenland thus sought to be recovered is in the same latitude as Iceland, which could produce corn, though the cultivation of grass is pursued as more profitable. The lakes and rivers of Iceland contain an extraordinary abundance of salmon and salmon-trout, and on its coasts are cod and other sea-fish in profusion. Birds are in great plenty, as also turf for fuel, and natural warm springs; some of which are of so high a temperature as to be subservient to culinary uses. The same bounties of nature (perhaps it were more proper to say the same alleviations of a rigorous climate) have probably been extended to Greenland.

Discovery of curious Manuscripts of Locke and others.

A parcel of manuscripts has come into the possession of Dr. Forster, of Boreham, which were the property of the late T. Turly Forster, of Walthamstow, Esq. of so exceedingly curious a nature, that we deem it advisable, in order to prove their authenticity, to state the manner of their transmission into the hands of that gentleman.—They were left to his father, the late E. Forster, Esq. by Mr. Benjamin Furry, a literary character of Rotterdam, and the contemporary and intimate friend of the celebrated metaphysician, John Locke.

Among this curious fasciculus, at the examination of which we have been present, was found the original MS. of the "Essay concerning Human Understanding," bearing a very early

date, with numerous corrections and erasures; it was addressed, and appears to have been submitted by Locke, to his friend Mr. Furly, before publication. The other MSS. of note consisted chiefly of original letters from Locke, on various political, religious, and miscellaneous subjects; and of some original familiar letters of Algernon Sydney, Lord Shaftesbury, and others. There were also some medical letters and prescriptions of Locke, who was himself educated for a physician, and who appears, by his sarcasms, to have known how to appreciate the real and pretended merits of physic at the period in which he lived. Some of Mr. Locke's correspondence is dated from Amsterdam, during his exile, and relates to the strange and unremitted persecution with which he was assailed. Mr. Locke's genuine love of liberty is expressed in a note written by him on the sacrifice of Sydney, at the bottom of one of the letters of the latter, dated from Marseilles.

Another bundle contained the MS. correspondence of Troupe, author of "Emendations in Suidam;" of the late Mr. Richard Gough, the antiquary, and a curious MS. work on coins by Stukely; some curious critiques of the story of Sir John Hawkwood, of Sible Hedingham, by Gough; and a large correspondence between the Hon. Thomas Pitt, first Lord Camelford, from Naples, and the late Benjamin Forster, resident at Bloomfield, in this country. There is also a MS. relating to the origin of the Abbey of St. Neots, in Cornwall, a Syriac MS. and other miscellaneous papers. But what is most remarkable is, that it seems evident from a passage in one of Locke's letters, that he has somewhere left an unpublished metaphysical work on Cause and Effect, entitled "On perceiving all things in God," which has either been lost or suppressed.

The original letters are by far the most interesting portion of the MSS. as they will serve to verify certain dates, and to fill up some chasms in the life of Locke. Most of them are dated from Oates, in Essex, in 1691, then the seat of Sir Francis Masham. It appears that his celebrated "Essay,"

which bears date 1685, was that year confided to other hands as a measure of security, for we find written in the first leaf of it, "To Edward Clarke, of Chipley, Esq., James Tyrrell, of Oakley, Esq., or Dr. David Thomas, of Salisbury," as if it had been sent away and confided to them, a circumstance rendered more probable when it is considered that it was in the same year that the English envoy at the Hague demanded the surrender of Locke, on suspicion of his being concerned in the unfortunate enterprise of the Duke of Monmouth.

We may, in all probability, yet publish some further particulars, with the permission of the possessor, relative to dates and localities, as the long residence of Locke in this country will render any anecdotes of him interesting to the inhabitants of Essex. It appears that he died at Oates, suddenly, in his chair, on the festival of St. Simon and St. Jude, in 1704, in his 73d year, while Lady Masham was reading to him, and that he was buried in the church of High Laver, in this country.

Chelmsford Chronicle.

Chapel of St. James's Church, Great-Barrington, Massachusetts.

This chapel is to be erected for the convenience of the dense and increasing population in the north part of the parish, who live so far remote from the old church, that but few of them can ordinarily attend worship there; many of them not being accommodated with means of conveyance to transport their families so great a distance.

The corner-stone of this chapel was laid on Tuesday, the 21st of July, with the following solemnities:—

The morning was pleasant, and many people were assembled on the occasion. The cheerful hearts and animated countenances of the groups of children that invested the streets, with a band of mellow and sweet sounding music, seemed to intimate that some interesting occasion invited their attention. Many of our friends from the neighbouring towns were with us, and of the Clergy, the Rev. Mr. Parker, the Rev. Mr. Beach, the Rev. Mr.

Andrews, and the Rev. Mr. Stone from Maryland, were present. Morning service was attended at half past ten o'clock A. M. in an upper room, where prayer was wont to be made. The first lesson was Ezra iii. and the second lesson, Ephes. ii. The Psalms were taken from the office for the consecration of a church or chapel. A numerous and splendid procession was then formed, and proceeded in order to the foundation, when the 68th Psalm, 3d part to verse 28th, was sung, and the following service was performed:—

Minister. O Lord, the helper and protector of all who trust in thee, may thy blessing of grace and favour rest upon us.

People. As our eyes wait upon Thee, O Lord our God.

Min. Our help is in the name of the Lord.

Peo. Who hath made heaven and earth.

Min. Into thy merciful hands, O God, we commend the work of this building, and all those who may be employed in the workmanship thereof.

Peo. May they be precious in thy sight, and may thy mercy be over the work of their hands.

The corner-stone was then laid by the Rector, saying—

In thy name, O God, the Father, Son, and Holy Ghost, I lay the corner-stone of thy holy Sanctuary, to be erected on this foundation, to thy honour and glory, and consecrated to thy holy worship for ever.

Peo. Amen. So may it be.

The stone was then plumbed, squared, and levelled; and the following service resumed:

Min. O Lord open thou our lips.

Peo. And our mouths shall show forth thy praise.

Min. Glory be to the Father, &c.

Peo. As it was in the beginning, &c.

Min. O Lord hear our prayer.

Peo. And let our supplication come before Thee.

Min. O Eternal God, the Creator of the world, &c.

[Here followed an excellent prayer, chiefly in the language of the Bible, and ending, as it should, with the Lord's

Prayer. We regret, however, to find that it is too long for insertion in the Watchman. A prayer* of sufficient length, and well adapted to an occasion like this, will be found recorded in our 6th number, page 47.]—*Watchman.*

Five verses of the 132d Psalm were then sung—after which an appropriate address was delivered by the Rev. George B. Andrews, a Presbyterian of the Diocese of Connecticut.

Washington College Commencement.

On Thursday of last week, August 6th, the third annual commencement of this Institution was celebrated in the Central Brick Church. It is understood that an unusual number of persons from a distance were present at the exercises. Among others we noticed the venerable Bishop of Virginia, the Rev. Provost of the University of Pennsylvania, and the Rev. Professor of Biblical Learning in the General Theological Seminary—besides a number of Episcopal Clergymen from several of the States. The house was thronged by an immense concourse; and throughout the performances of the day, so far as we had an opportunity to witness them, the respectable character which this youthful College had already acquired, was amply sustained by the orators who appeared upon the stage. To enter into a statement of the comparative merits of the several speakers whom we had the pleasure of hearing on this occasion, or even to specify the peculiar excellencies of any, would be an invidious, and, to the public, an useless task. We shall therefore be content to remark, that the abilities displayed by the young gentlemen, and the literary entertainment afforded to the audience, were equal to the highest expectations which we had formed, and honourable to the Institution.

The degree of Bachelor of Arts was conferred on the following young gentlemen, Alumni of the College:—

Park Benjamin, Joshua G. Wright, Samuel S. Lewis, Samuel Starr, James W. Gordon, Edward P. Philpot, Hobart M. Bartlett, Richard C. Moore,

* See Christian Journal, June, 1829, p. 177.

Richard Johnson, Paul C. Cameron, Charles D. Hodges, Levi Corson, Alfred Lewis, Julius P. Waties, Angus R. Morison, W. R. T. Chaplain, William Gilpin, Aaron Stetson, Washington Van Zandt.

In addition to the young gentlemen above named, the degree of A. B. was conferred upon Marcus I. Filley, an Alumnus of this College, and upon Andrew Peters, an Alumnus of *Union College*. The honorary degree of D. D. was conferred on the Rev. Adam Clarke, and on the Rev. Thomas Hartwell Horne, both of *England*.

New Bishop of Oxford.

The very Rev. Richard Bagot, D. D. dean of Canterbury, rector of Blithfield and of Leigh, Staffordshire, has been nominated to the See of Oxford, vacant by the death of the Right Rev. Charles Lloyd, D. D.

EPISCOPAL ACTS.

In the Diocese of Connecticut.

The Right Rev. Bishop Brownell, in his recent visitation has administered the holy rite of confirmation in the following parishes, viz. In the parish of Salem, to 26 persons—Waterbury, 26—Watertown, 15—Woodbury, 10—Washington, 3—New-Preston, 12—New-Milford, 8—Sharon, 14—Kent, 5—Salisbury, 13—Milton, 8—Northfield, 6. In all, to 146 persons.

On Thursday, the 3d of September, in the Church of Woodbury, the Rev. William Lucas, Rector of that parish, was admitted to the Holy Order of Priests, by the Right Rev. Bishop Brownell. Morning prayer was read by the Rev. E. Huntington; the candidate was presented by the Rev. F. Holcomb, and an appropriate sermon was delivered by the Bishop.

On Saturday, the 5th of September, the Rev. Harry Finch, Rector of the Parish of New-Preston, was admitted by the Right Rev. Bishop Brownell to the Holy Order of Priests, in St. Andrew's Church, in that parish. Morning prayer by the Rev. G. B. Andrews; presentation by the Rev. E. Huntington; sermon by the Bishop. On both occasions a considerable number of Presbyters from the parishes in the vicinity were present and assisting.

In the Diocese of New-York.

On Friday, the 28th of August last, Zion Church, Avon, on the Genesee river, was consecrated by the Right Rev. Bishop Hobart, who preached on the occasion. Morning prayer by the Rev. Mr. Gear, of Palmyra, and the Rev. Mr. Hubbard, ofodus.

On Tuesday, the 1st of September the Bishop consecrated St. Mark's Church, Hunt's Hollow, Alleghany county, and administered confirmation. Morning prayer by the Rev. Mr. Smith, of Batavia, and the Rev. Mr. Bayard, of Genesee. Sermon by the Bishop.

On Thursday, the 10th of September, the Bishop held an ordination in St. Matthew's

Church, Moravia, Cayuga county, and admitted Mr. James Seiking, 1st of the Methodist congregation, to the Holy Order of Deacons. Confirmation was administered at the same time. Morning prayer by the Rev. Mr. Williston, of Ithaca; sermon by the Bishop.

In the Diocese of Pennsylvania.

On the 14th Sunday after Trinity, Sept. 20, in St. John's Church, York, Mr. John H. Madden was admitted to the Holy Order of Deacons by the Right Rev. Bishop Onderdonk. And on the following Sunday, Sept. 27, in St. Luke's Church, Germantown, the Bishop admitted Mr. Robert W. Goldsborough to the same order.

In the Diocese of South-Carolina.

On the 10th Sunday after Trinity, August 23, 1829, in St. Michael's Church, Charleston, the Right Rev. Bishop Bowen admitted to the Holy Order of Deacons, Mr. Paul Trappier, an alumnus of the General Theological Seminary of the Protestant Episcopal Church.

In the Diocese of Ohio.

The new church edifice at Ashtabula was, on Sunday, the 16th of August last, consecrated by Bishop Chase to the service of Almighty God, by the name of "St. Peter's Church."

Obituary Notice.

Died, on the 27th of September, at the residence of his father, in Bristol, Rhode-Island, the Rev. George Griswold, eldest surviving son of the Right Rev. A. V. Griswold, D. D. and late rector of Christ Church, Alexandria, D. C. The ministry of this interesting and gifted servant of God had, for some time previous to his death, been interrupted by a disease which had already removed six members of his father's family; and the closing passages of his life had been more than usually darkened by the latter circumstances of exile and bereavement; so that, although death never comes to the young and the talented without its terrors, it has yet in this case come in mildness and mercy to unfold the portals of a brighter world to a spirit prepared and panting to be gone. Upon his aged father and afflicted family the visitation falls heavily; yet even for them the promises of God are in the place of a thousand earthly props, and may they find them more powerful to console and to sustain than they have ever yet been able to conceive. The Church is also a severe sufferer. Badly can she sustain the loss of such a son, when so few are found like minded to minister at her holy altars. But here, most emphatically do the promises of God come in for our support. Let our prayers be redoubled for the supply of labourers in our vineyard, and then the many losses which we have of late sustained shall be more than made up to us.

Phil. Recorder.

Calendar for November, 1829.

- 1 Twentieth Sunday after Trinity. All-Saints.
- 5 Thanksgiving.
- 8 Twenty-first Sunday after Trinity.
- 11 Pinckney Lecture.
- 15 Twenty-second Sunday after Trinity.
- 22 Twenty-third Sunday after Trinity.
- 29 Advent Sunday.
- 30 St. Andrew.